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THE JEWISH NATION.

By Rev. Canon McClatchie.

THERE is no portion of Holy Scripture which gives more trouble to those who do not wish to receive the Bible as the Word of God, than prophecy. The Books of the prophets contain such plain revelations of the future, and the event in all instances of fulfilled prophecy, has so clearly answered to the prophetical announcement, that we cannot be surprised when we find that in all ages the most determined attacks of unbelievers in the Bible have been directed against the prophetical portions of the sacred volume.

If those who are still sceptical on the subject of prophecy would only turn their attention to what is called "the Eastern Question," and look at the events which are now passing under our eyes, they would obtain the clearest evidence that a most remarkable series of prophecies are now actually in process of fulfilment.

The Jewish nation, the ancient people and church of God, chosen out of the world to preserve the knowledge of the only true God in the midst of apostacy, were scattered over the whole world in consequence of their rejection of the Messiah, but have been preserved through all ages as a separate and distinct people. Their preservation in this isolated position would of itself lead us to suppose that they are destined to fill an important place in the future, amongst the nations of the earth, and prophecy clearly foretells what that position is.

Less than half a century ago, comparatively few understood the words of prophecy on the subject of Israel's future. The mystical method of interpretation, formerly invented by Origen, prevented the great majority of Christians, under the misnomer of "*spiritual* interpretation," from seeing that the plain and literal interpretation of these predictions is really the meaning intended by the Spirit who dictated them. Thus, as a writer remarks, it became the custom amongst Christians to appropriate all the promised blessings to them-

selves, and to throw all the curses to the Jew. This day, happily, has now passed away, and no careful student of the Bible can fail to see in the Book of prophecy the glorious future which is even now beginning to dawn upon the Jew after his long night of sorrow. As they have been driven from their place and nation by the righteous judgment of God, so, as the inspired prophets plainly declare, will they again be restored to it, and received back into the favour of God on their repentance as a nation, subsequently to their restoration to their own land. "And it shall come to pass in that day," says the prophet Isaiah, "that the Lord shall set his hand *again the second time* to recover the remnant of His people which shall be left from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And He shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah *from the four corners of the earth.*" The prophet Zechariah also predicts as follows; "And the Lord shall inherit Judah His portion *in the holy land* and *shall choose Jerusalem again.*" "And I will strengthen the house of Judah, and I will save the house of Joseph, and *I will bring them again to place them;* for, I have mercy upon them; and they shall be *as though I had not cast them off:* for, I am the Lord their God, and will hear them." "Jernsalem *shall be safely inhabited.*"

This restoration of the Jews to their own land so frequently predicted in such glowing language by the prophets is no longer to be regarded as being altogether future, inasmuch, as it has already commenced, and is reported to be continuing and increasing rapidly.

Sir Moses Montefiore mentions three Jewish Building Societies in Jerusalem with which he is personally acquainted; one consisting of 120 members building annually 10 houses; another of 45 members building annually not less than 6 houses; and a third, numbering 70 members, and building not less than 10 houses every year. On this Sir Moses remarks, that "there will be 235 of our brethren in a few years, proprietors of most comfortable houses, in a very salubrious locality, outside the city." These Societies, as we learn from "Israel's Watchman," have only been a few years in existence, and as others will doubtless be formed in consequence of the success of these Societies, a new Jerusalem will shortly spring up beside the ancient city." "Everywhere," writes a traveller quoted in the Periodical mentioned, "from Dan to Beershaba, I saw evidence of the renewed energy and activity of the Jewish race. As a people, the Jews are flocking back to the land of their forefathers in great numbers from all countries in Europe. In Jerusalem and it's neighbourhood particularly, every plot of ground for sale is eagerly bought up by them." Mr. Cook, we learn

from the same periodical, writes to the Times as follows; "On approaching Jerusalem from the west, the first thing that strikes the attention of observers is the new blocks of buildings that everywhere meet the eye. Along the Jaffa road, and on both the north and west sides of the city, extensive buildings are in course of erection; and even within the walls, near to the reputed Tomb of David, another large group of tenements is being built. On inquiry I found that these new buildings are designed as houses for Jews of different nations; that the buildings are erected by Societies, to be let or sold in tenements of two rooms each. The poor are to be provided with homes for a given time rent free, and those who are able are to be permitted to purchase their habitations by periodical payments on principles similar to those of English building Societies. Until a recent date the Jews in Jerusalem had their "quarter" as in many Continental cities; but they have now the utmost freedom to purchase property wherever they can get it, to build where they can obtain sites, within or without the city walls, and to locate themselves wherever they can find residences. This freedom is causing a great increase to the Jewish population of the humbler classes. Of course, Jerusalem presents no attractions to the great merchants and financiers; there is no Bourse on which operations in stocks can be effected, nor is there any lucrative trade to attract the mercantile classes; but there are in the world plenty of the Montifiore class, who will readily contribute for the rebuilding of Jerusalem as a home for those who wish to live and die in the city of their forefathers, rich in history and tradition, and around which the strongest sentiments are clustered. Never did the "Jews" wailing place present scenes such as are now witnessed. On the Friday that I was there the space under the old wall was crowded by men and women, and the Psalms seemed to be read with more eager attention than ever before, while to rest the forehead against the stones, or even to touch the wall with the fingers appeared to be an object of earnest desire.* Whatever may be the ultimate issue of this movement, there is unquestionably a magnetic influence in the desolated city." The rapidity with which the Jews are returning to Jerusalem is alluded to by the Rev. E. B. Frankel, as follows, in a communication to the "Jewish Intelligence," entitled "Jerusalem in 1876." "Fifty years ago the Jewish community in Jerusalem consisted of about 100 families. The Ashkenazim had no synagogue, but had to hire a room to hold their services during the festivals; the Sephardim had two or three wretched synagogues. Now the Jews number about 15,000 souls. The Sephardim have four large synagogues; the Chasidim, two; the Moghrabim, five; Jews of Salonica, one; Jews of Aleppo, one. The Ashkenazim have two very large

* See Psalm, 102, 14.

synagogues; besides eight large Medrashim which serve as synagogue and schools for the study of the Talmud. Also eighteen Jeshivoth where Rabbis sit day and night to read the Talmud and the Zohar." Besides these Synagogues the same writer mentions that there are two Hospitals; Societies to care for the sick; soup kitchens for the poor; and building Societies. Of the houses for the poor, in the city, forty have been built by Rothschild and two others; twenty, for widows and orphans, by Moses Malcha; one hundred and ten, by the Sephardim for 330 widows; and third-four houses have been built outside the city, by Sir Moses Montifiore and Judah Yurah. The Pharisees have four building Societies; and the Chasidim, three. The Agricultural Society numbers 100 members; they have bought ground on the road to Jaffa and are negotiating for the purchase of the plain of Jericho, the Jews being prepared to pay £3000 for it.

In all these facts, given to us by eye-witnesses, we cannot fail to see the commencement of the fulfilment of predictions delivered long before the birth of Christ. We also see here, as pointed out by Mr. Neil in his "Palestine repeopled" (see "Watchman" for May 1877), that God brings about supernatural results by the employment of natural means; for, as that writer states, two influences have been at work in preparing the way for the return of the Jews to their own land;

I. *The Hatti humaioon of June*, 1867.

The law of Turkey up to 1867, prohibited those of any other nationality from becoming landholders in any part of the Ottoman Empire; and as no Jew would willingly become a subject of the Porte, it it was impossible that any Israelite could hold landed property in Palestine. The *Hatti humaioon* of 1867 however, has done away with this restriction by giving foreigners the right of possessing landed property throughout the Turkish Empire, without becoming naturalised. The consequence is that, as Mr. Neil states, no less than 30 European Jews and others were farming lands in Palestine in 1873; and one man had an interest in the lands of as many as 15 different villages; "whole villages with lands around them, to the extent of over 3000 Arabic acres, have been bought; and, in and around Jerusalem and other towns, rows of new dwellings are being erected, and occupied so soon as completed."

It was necessary that such a measure as the above should be passed by the Turkish Government before the Jews could return to their own land, and He who inspired His prophets to utter the prediction, also influences the minds of those in power to pass the law which makes the fulfilment of the prophecy feasible.

II. *The new Russian law of military conscription.*

Previous to the year 1874, according to Russian law, five to

eight Jews in every thousand were liable to be forced from their homes to serve as soldiers in the Russian army. This enrolment was regarded by the Jews with the utmost abhorrence, and every means was adopted whether lawful or unlawful, to procure exemption from this hated law. But now, not merely a small percentage, but *every Jew at the age of twenty-one*, is liable to be forced to enlist as a soldier. The Hebrew population of Russia is estimated roughly at about one-third of all the Jews in the world, and as they belong almost exclusively to the old Orthordox party, their affections and desires are towards Jerusalem. The marked effect of the above mentioned laws upen these is thus stated by Mr. Neil; "During the years 1871-4 every steamer from Russia brought her large quota of Hebrew passengers; and those whose business it was to meet travellers at Jaffa and conduct them to Zion, marked with astonishment the great crowds that came by these ships. This state of things, it is said, still continues."

The Article in "Israel's Watchman" from which the above information is chiefly derived, concludes by stating a tradition and a historical fact. "The tradition is a very old one among the Jews. It is to the effect that Constantinople is the gate to Jerusalem. The historical fact is, that modern Rome is *not* the representative of the Imperial Rome to which St. Paul and the other New Testament writers refer. That representative is not Rome but *Constantinople*, also built upon *seven* hills, to which Constantine the Great formally transferred the seat of the Roman Empire and Government, and which, at it's dedication, was actually named *the Second New Rome*."

A MISSIONARY TOUR THROUGH THE PROVINCE OF SZ'-CHU'EN.

By Rev. C. Leaman.

AFTER bidding farewell to our good Foochow, Amoy and Swatow brethren of the Conference, on board the "Europe," on the eve of their return home, on the sixth of last June, I went on board one of the palace river steamers about to depart early in the morning for Hankow. I suppose you will not be surprised to learn that this was my most delightful traveling until my return.

I left Hankow on the sixteenth of June, and with a Christian servant, a member of the Weslyan Mission in Hankow, I proceeded in a small boat to Sha-shi,* about three hundred miles distant, by the Lake route,—the river being somewhat longer and more tedious. I

* Where any reference is made to a map, it will be that of Dr. Williams "Middle Kingdom." I will also use the spelling of the Dr.'s Dictionary, and thus show my belief that we should have a uniform spelling; and as this spelling has no rival as an attempt at the uniform spelling of all the sounds of China, let us begin with the best we have.

engaged a boat there for Chung-king; and after waiting five days, on the twenty-eighth of June, I started up that wonderful artery of China. We made I-chang, a distance of a hundred miles, in three days. Stopping there till the third day, the time which it always takes to pass the Customs Office, I had an opportunity of seeing my friends of the I. M. Customs, just newly established in that place. We started on the Fourth of July, amid the noise of a volley of crackers and the harmonious notes of twenty-one brawny and almost naked fellows, who were to be coal, steam and engine to take the boat and its cargo of about eight or ten tons, with myself as the only passenger, through the great Gorges and spendid rapids of the upper Yangtsz. The only draw-back in regard to these works of nature was the long time I had to look at them. I remember one morning I saw a beautiful spire, and the afternoon of the next day, was still admiring that grand, lofty bald crag, whose peak must have been nearly two thousand feet above the surface of the water. I sighed as I left my old acquaintance, and wondered when I would see him again. Notwithstanding all delays and difficult traveling during the hot weather of June and July, I had, comparatively, a quick, cool and pleasant, and quite a grand trip, arriving at Chungking, fifteen hundred miles from Shanghai, on the second of August, six weeks from Hankow.

I was fortunate to meet here, Messrs Nicoll and Cameron, of the Inland Mission, who had arrived but a few days before from an inland town. After a little resting and preparation, we started on the fourteenth of August on a land journey, having with us two Christian servants, and a sufficient number of men to carry our things. Our first stage was Ching-tu, the capital of the province. The road runs a little South of West for more than a hundred miles, and the rest of the three hundred miles to the city is a sharp North-western route. A journey commonly requiring fourteen or fifteen days took us twenty-one days. We remained in the city ten days. By this time we were prepared for our further journey with four animals, two for riding and two for carrying our things. About the middle of September we started out of the west gate of the city over a perfectly level and very dusty road to Kwang-hien, a distance of forty miles. This quite lively place is at the foot of the hills which form the western border of the Ching-tu valley. Finding it impracticable to go further on this route, on account of the mountainous road and our cumbersome baggage, we returned twenty-five miles to Pi-hien and from there took a South-western and less mountainous course to Ya-chau, something more than a hundred miles from Ching-tu. It is marked on the map, and not very erroneously placed. About the first of Oct. we left this great center of all that region, and the most important

place as the head of navigation of the tributary of the Yangtsz marked on the map. From this place we took a slightly northern direction for about seventy or eighty miles, to Ts'ing-tsih hien. This very lifeless place is five miles from the top Ta-siau-ling mountain. This mountain is eleven thousand feet above the sea, and the last day's journey to the hien goes over it. The ascent from the foot, where we started in the morning, to the top is about ten miles, very steep, and the path over it is about the same as nature left it. We were five hours ascending. The descent into the hien is still steeper, but not so rough. At this hien, Mr. C. left us, taking a man and one of our mules, being desirous of making a further journey westward, if possible. We were also anxious to do the same, but were hindered by bulky baggage and mountainous roads. The last I heard from Mr. C., he had safely arrived at Pa-tang on the western border of the province. Mr. N. and myself took a directly southern course, starting on October tenth, and on the twenty-sixth reached Kieu-chang, a distance of two hundred and twenty-five or fifty miles. This quite large and busy city is in a fine rich valley of the same name, which is not the real name, but the one popularly given to the city. The valley is entered by a pass over a mountain, called the Siao-sian ling, and is nearly as high as the larger one we have just mentioned. When we crossed this on the twenty-third of October, it was covered with sleet and frost, and some snow was on the ground. On the first of November, we left Kieu-chang, and continued our southern course for something more than a hundred miles to Hwei-li cheu. This is a larger and finer city than Kieu-chang and it also governs it. From Hwei-li, which is marked on the map, we took a slightly eastern course through a very mountainous region, and over a very difficult road, for a hundred miles, which brought us to the market-town of Mang-ku on the southern bank of the Yang-tsz, two thousand miles from its mouth. We were then in the province of Yunnan, the boundary of the two provinces being north of the river, and about two day's journey from the point of crossing. At this point it is still a mighty river, deep and quite rapid, and about four or five hundred yards wide. There is nothing on the river but a few small boats to serve as a bridge on the big road. Leaving this on November, fifteenth, we took quite a directly eastern course to Tung-chuen, which is marked on the map, about thirty miles from the river, and a two days' journey over very difficult hills. From this flourishing foo, on November, seventeenth, we took an almost directly northern course to the large and busy foo of Chau-tung, a little more than one hundred miles distant. This place is also marked on the map. On the twenty-sixth of November we went eastward for a few miles, till on the second day we reach-

ed a tributary of the Yang-tsz, marked on the map. We then followed the western bank of this river in a northern direction for several days, to the market-town of Lao-wa-t'an, one hundred and forty miles from Chau-tung. This river is crossed here by an iron bridge, which is about eighty yards in one span. We saw cargo boats here for the first time since we left Ya-chau. This place, like Ya-chau, is the head of navigation of the tributary, and to hire a boat was very expensive; so we still took two days' journey on the banks of the river to the market town of T'an-ku, fifty miles from Lao-wa-t'an. We were able to get a boat here at a moderate rate; so we left our animals to one of our boys, to ride around to Chung-king, nearly a two weeks' journey. From there, with our other servant and all our things, we went down this rapid yet safe and beautiful tributary, eighty miles, to where it enters into the Yangtsz, twenty miles above Sü-chau, which we reached that same evening, and took quarters in an inn, in the "river city" of this large and flourishing foo. The next day we engaged a boat for Chung-king, which we reached in four days—a distance of two hundred or more miles, arriving December ninth, having traveled sixteen hundred miles, occupying just four months from the time we started.

From Chung-king to Ching-tu the country is all hilly, and where we passed was beautiful in rich crops, especially rice. This section has the best roads and best accommodations of any that we traveled, and is especially well populated. Every few *li* we would pass through market towns, and at no great distances were Hiens and Cheus. Here also, as everywhere on our journey, the people were civil, and often especially courteous. The country west of Ching-tu was not so thickly populated, but as far as Ya-chau there was no great falling off; but there seemed to be a slight decrease in large and well ordered market towns. As we turned southward, and passed through the southern part of Szchuen and Yunnan, this falling off in population and activity among the people was very marked. So much was this the case, that sometimes we had to make our day's journey in order to put up comfortably for the night; and a couple of days we had to make the whole day's journey without passing a place where we could purchase anything to eat. Not that these regions were entirely uninhabited, but sparsely as compared with the rest of our journey, and the small country villages that we might pass furnished nothing for the traveler. Ching-tu is by far the nicest city I have seen in China; and this on account of its wide, clean and well paved streets. But it does not present the business aspect of many cities which might be mentioned, such as Hankow, Hangchow, and Ningpo. Neither is it as large or as important a city for business or missionary work as Chung-king, which indeed, as a

purely native business center, is unsurpassed, I suppose, by any in the country, except it may be Hankow. The official report of the number of houses is one million, eight hundred thousand. Of the population I am unable to give any estimate; but before I heard of this unprecedented census of houses, I would not have supposed that its inhabitants, within and without, numbered more than a million. The traffic from down the river I suppose would amount to two steamer loads a week; and likewise the entire traffic down the river (which *includes* opium, coal, iron, and fruits,) would amount to the same or more. This city is the out-let of the province, and since the the foreign occupation of Canton, has been in communication with foreigners; they are therefore quite well known to the merchants, and by them heartily received. The people, although now in great difficulties with the Catholics, are well disposed towards foreigners; and I see no reason why this main point of the province could not be quietly settled in by missionaries, and made the point to work from, into all that region. Traveling to it from Hankow requires less than two months, but coming down the river to Hankow less than a month. The mails go from Hankow to it regularly, every five days, and occupy about ten days on the road. Money can be transmitted by these with comparative safety. Mr. Baber, of H. B. M.'s Service, is already there according to the late treaty; and his living there, together with the occasional visits of foreigners connected with Hongs in that city, will have the good effect of reconciling the people to foreign residences. The Inland Mission have already rented a house in the city, in which they rest after their journeys, without the least trouble, as yet, of any kind.

I arrived there the first of August, from which time I was not oppressed by the heat. From that time till the middle of September, we had very little rain; but from the middle of September, on for more than a month we seemed to be in the rainy season, and indeed till we returned from off the hills, near the close of our trip, we were mostly under a cloud. But, on the whole, I think the climate exceedingly dry and healthy. I am sure I never felt better than when tramping over those hills and mountains. I heard of only a very small number complaining of chills, and they were travelers. I feel quite sure that except for the paddy fields, a more healthy, invigorating and enjoyable climate could not be found in the country. With a good cook, any one could live off the country, which produces wheat, oats, corn and Irish potatoes, with oranges, and grapes especially of the finest quality in great abundance. I did not notice that the game was abundant; but ducks and geese and pheasants, and in one of the western cities wild cattle, were seen in the market.

The Province of Szchuen is immense. As it is marked on the

map, from Pa-tung on the east to Pa-tang on the west, there must be a direct line of a thousand miles or more, while the greatest width is, I suppose, six or seven hundred miles. In this great region there cannot be much less than forty millions of people, uniting, in some measure, the hardiness of the northern people with the activity of those from Canton. The traveling that is done is most surprising. Great droves of people are sometimes seen passing each other, and the narrow passes over the tremendous hills are insufficient for horses, burden-bearers, light travelers and chairs, to pass. Traffic is carried on through the Province, and to and from Yunnan, on animals; but largely also on the backs of men. The burdens that these latter carry are incredible. It is not uncommon to see a man with twenty-two tightly pressed packages of tea, each of which weigh ten or twelve catties, going on west, up Ta-siau ling mountain; for him a two days' journey. It was only in Yunnan that we met women carrying these burdens on long, tedious journeys, like men, and in some instances the same burden as that put on a horse. The great wealth of the Province, especially in the region of Ching-tu, is very marked. We found it decrease in slight measure as we went west into the water-sheds of the upper Yangtsz. Certainly all the reports I have heard of the wealth of the Province have not been exaggerated. It far surpasses, in this respect, the portion of Yunnan that we passed through; yet the latter gives to it opium and tea, for which the former exchanges salt and its abundant minerals from its gifted hills. The superiority of the people in Szchuen is seen in superior workmanship, which in stone and iron surpasses anything I have seen or heard of in China. Their Pai-leus have a finish and elaborateness about them which is striking; and their iron bridges are marvelous, as well as a great convenience in going through a country cut in every direction by impassable streams and rivers. Their mining is in the same rude state that it is everywhere; but what they have to mine is various, abundant and good. The coal in the eastern part of China, as yet found, is unfit for use on steam boats. But I think there is no doubt that there is coal there which can be used for anything. Their iron also seems of a superior quality. The condition of the people as to living is about the same as everywhere else. We saw no particular suffering of any kind. In view of the condition of the north, it was gratifying to see the ground bringing forth abundantly of everything. Throughout the journey we could not see that the people received us in any different manner because we were foreigners, but the same as though we came from Canton or Peking. The difficulties of traveling, are therefore, only those which are common to all China—poor roads and the lack of accommodations, which are only overcome, as we all know, by the perseverance of the saints.

The people all claim to be settlers from all the other provinces, and none will tell you that his miserable province is Szchuen; but himself, or his grand parents, some ten or more generations back, settled there. It is thus that he avoids the stigma which might be attached to his originating from the same place with the aborigines who are still numerous west of the capital of the province. These are a very curious and interesting people. We did not pass through the largest tribes of them; for the big road does not go through the region where they abound most, on account of the great fear of them among the Chinese. We did however, travel for a whole day over the hills which they entirely occupy on the lower border of Szchuen, two day's journey from the river where we crossed. We passed there a small village of them. It was very irregularly laid out; no fine well built houses such as the better class of Chinese everywhere use, but simply huts, and as I remember all straw roofed. But they offered no sort of insult; on the contrary, they were disposed to be friendly, kindly answered all our questions, and on one occasion, when we were going astray, followed us and put us right. Our whole experience of this people is that they were living peaceably among the Chinese, yet not of them, having their own language and customs. Some however, talk Mandarin, by which we could converse with them. They were reported also as having books, which we did not see. They were living in a more degraded way than the Chinese about them; yet in a number of instances they were farming in a better manner and with better shaped, yet exceedingly rude, instruments. They watch their flocks and herds on the hill sides, to which they seem to cling in preference. They make woolen cloths. The women dress in frocks, and the men in pants, with a felt cloak tied at the neck and hanging around them. The large tribes, I understood, have their own rule, independent of the Chinese government. The Chinese say some of them live without any social order; by which they mean that they live in a very rude and savage state, dispensing almost entirely with houses, and eat their meat raw, and would not hesitate much to eat a man. So they advised us earnestly not to go off the big road among them. This savage character, however, is not true of those we saw; for they certainly present marks of being a race superior to the Chinese themselves; are living quietly and in subjection, have a certain social order among themselves, being married and given in marriage.

We also understood that some of the tribes have the Chinese around them in such dread of them, that previous to an intended attack upon the Chinese, they send a messenger from the hills to inform them of their arrival. This messenger is perfectly safe, and is allowed to return; and at the specified time they come, and take captive all they

can find, keeping them in a very moderate kind of slavery, allowing them to live among them with all the privileges possessed by themselves. We passed rapidly through the regions occupied by them, as we did through the whole of the province, with a great deal of reluctance,—not only on account of our desire to show them the "way of life," which they seem very glad to listen to, but also to learn more of their origin and circumstances. This desire was not a little increased by the impression consciously made upon us, that they too were foreigners, and and had an origin of which we ourselves might not be ashamed. They seemed to receive us with something of this same feeling, in consequence of which we felt not a little at home among them. And as far as their appearance goes, if it were not for their dark complexion, we might beg to call them brethren. We passed from among them profoundly impressed with the fact that missionary work in China would not be done, until more is known about them, their language mastered, and the Gospel given to them in their own tongue. They go under different names among the Chinese, such as Miao-tsz, Mantsz and Polo, which indicate a distinction among them which the Chinese insist on. But we could not see that there was any more reason to call them by different names than there is to say that those from Peking and Canton are of a different race. They have differences in other respects that we were able to see.

As far as we could learn, the Catholics have made no efforts among these most interesting tribes. I suppose sufficient and obvious reasons for this neglect can be easily imagined by all. Indeed, it is quite what we might expect; although the Catholics are in more or less force in all the district we traveled. They are setting us a grand example, (may I say, putting us to shame?) not only in the zeal and devotion with which they are working that most interesting and important field, but in their grand out-look in having a bishop ready at the gate of Tibet, to enter as soon as it is open. How can we but be ashamed of ourselves that we can see no farther from the eastern coast of China than our big guns will shoot? I may say here that the few we saw from Tibet cause us to think that they are a very interesting people; and when the door is open to them, which it is hoped will be ere long, we will have a field larger in extent, and just as interesting and important, as this largest province of the country of which I now speak. To return to the Catholics, however, it is proper to say that they are working the hardest they know how, and with the same kind and amount of success that they are having here in the east. They have a good deal of opposition, which in some places is manifested pretty strongly, and in a portion of the city of Chungking has reached such a point that a foreign Catholic is not safe in entering it.

I have only the Chinese side of this difficulty; so I will say nothing about it, we found them or their converts in almost every place that we touched; and in Su-chau and one or two other places, they were in quite strong force. I should not think that to work directly against them at first would be so good as to rather ignore them as much as possible, being careful to distinguish ourselves from them, and let the two faiths in the future work out their legitimate results. Some may ask, "what is to be said of such trips?" Well, I may say, to begin with, they are no fun. If you have not a pretty withy constitution, and a stomach equal to all occasions, you had better not begin. But still I would not discourage any one from going; for I believe them to be a very useful work. If you ask whether it is preferable to the permanent local work, then I would say, if foreigners could be established in every city and village in the country, that would be best; but as that is not the case, and not likely soon to be, the next best thing is to take frequent tours, and, if possible, long ones. But if this is going to do away with the permanent work, it had better be stopped. If you can't do both, do the permanent work. I would say to the young missionary, go on the longest journey you can, as soon as you get a pretty good start in the language, and do what you can. Go, if for nothing else but the preparation for your work; for you do not lose by it nearly as much as you may imagine you lose in study attainments, but you gain in others, which more than make up for it. I would say to the older missionaries, go for the good you can do. For traveling through the country as a missionary, requires that peculiar kind of gifts, which few have at best, and none can have but our very oldest and best equipped men—men who are truly and without question living epistles. For if the writing can't be read as you run along, you lose your very best effect. The man who travels should be one thoroughly acquainted with all Chinese customs and literature, a man thoroughly up in Chinese character, both those of the book and that of the heart; he should be a man who can beat a Chinaman in his own way and on his own ground. He should be a man, a Christian man, and should be able to be a Chinaman if the occasion should require. What I mean to say is that those who travel should be the best in every respect; for it is the most delicate and difficult work there is for us to do, and the one which best tries the missionary stuff you are made of; and he will succeed the best at it who works the hardest. There will be need of such work until our good Methodist brethren have no need of establishing a circuit in China. Don't think we should travel as beggars. We should not only be equipped in mind and heart; but we should look respectable, and travel in those ways which correspond to the way we should travel at home, not

meanly nor extravagantly, but comfortably and respectably. The well-to-do Chinese merchant is a good guide. As to clothes, suit your own taste. If you take long inland tours, the native clothes will, in most cases, be best; for it saves you from taking a great amount of baggage, every pound of which is a hinderance by land. Also, in strange places, where you are uncertain of the attitude of the people, it saves you from large and curious crowds which may be accidentally excited to any deed. But in regions in which you know it is practicable and safe, it seems to be best and most effective to appear as you are, a foreigner out and out. This has the advantage, where Catholics are numerous, to at once make a distinction that may save a great deal of misunderstanding, which in some cases any amount of explanation will not relieve. Traveling in summer, the Chinese clothes are much cooler than our own; and if in the interior can be washed, which is a great matter, while with our own clothes—"you know how it is yourself." Traveling with the clothes in a Chinese way, food and all, makes the expenses much less, which is a great matter to some of us whose Boards are greatly in debt. For traveling and living expenses all told, from the time I left till my return, were less than a tael and half per day; and it would not have been so much only for my steamer trip to Hankow and back, which was sixty dollars to begin with. Indeed, if any brother is in financial straits from living in a foreign way, especially at the ports, I would advise a trip in a native way for the purpose of inflating the currency; and it may also have a happy effect in other ways as well. Some like to send their money ahead by letter, and draw it on arrival; but it is a peculiar notion of my own that money is safer in no place than in my pocket. At the rate of a tael and half per day, enough can be carried without suspicion, and without great amount of trouble, to keep you on the road a year.

But how about occupying Szchuen? Well, how about preaching the Gospel to every creature? It certainly must be done. When? If it is not done now, I don't think it is because there is any obstacle in the opposition of the people, or in the way of traveling, which prevents it. It is certainly, as I now see the field of China, the most inviting spot unoccupied. For a young man it presents all the freshness of a new, unplowed field. The healthful climate, and rich valleys and hills, teeming with unnumbered millions of semi-civilized inhabitants, bowing down to all manner of vice and emptiness, including the opium god, should awaken within us the greatest sympathies of our nature. If any Mission has the ways and the means, to it the call comes. I am sorry to say that our Mission is unable to think of it at present. I am glad to be able to say that the London Mission is already thinking of it; and a young man and his wife have already arrived, with

that distant field in view; while the Inland Mission have begun their itinerations in the province. In a few years, I don't think it will be impracticable to open the field with all the agencies employed here in the east, such as schools and women's work. But at first, of course, great care should be taken to move cautiously. At present there does not seem to be any hope of the steamers soon reaching that point, and the slowness with which Ichang is established as an open port, only adds to this uncertainty.

If any one undertaking this most important work should desire to know what language would be best to learn, I would not answer without question which would be best; for neither the Peking, Hankow or Nanking dialects are the best. But if unable to reach the field and learn there, I would say the Nanking, as spoken in the city, would be the most advantageous. Yet the Peking or Hankow will do quite as well to begin with; for, of course, on arrival at your field, you will throw off the old coat, and put on the new, as soon as possible. If your Nanking could be softened a little by the Peking dialect, reserving especially the tones of the former, I think it would suit any one going up the river best, and indeed be the best for the general purposes of traveling in all the Mandarin district. The main thing is to get the dialect you choose, well; and the variations which you meet with, for the purpose of understanding and traveling, are easily learned. I was under astonishment all the time I was away at the language; for there was no place that I came to, but the Nanking dialect served me beyond my best hopes and expectations. I had been accustomed to be all mystified at Shanghai, and even at Soochow, but one or two hundred miles distant; but here in this western direction I could go two thousand miles, and yet not find it at all in vain to talk to the people, and in some instances could preach with a satisfaction which to say the least was not a little triumphant. In view of this fact, I was not a little surprised to find on my return that the Chinese language had been brought to judgment and had been found wanting, and therefore had been kicked down and out. The charges brought against it say that "it is scarcely adequate for present needs, and for the purpose or even for the power of keeping pace with that progress, it is twice dead, plucked up by the roots."

Now, I would not deny the main point of this exceedingly valuable article of our brother in the Nov.-Dec. number of the "*Recorder*" that is, that the future language of China will not be what it is, but will be something else." This gives us plenty of scope for our beliefs; and, to be more definite, I would say that I think the future language of China will be the same language it is now, in the same sense that an old sailing vessel would be the same although it has been fitted up

with engines and wheels, and is able to make progress against wind and tide, and keep pace with the present demand of civilization. It will be the same in the same sense that our present English is the same as that of the age of Chaucer. It will be analogous to the likeness which now exists between the present German and that which was used before Luther's memorable thesis was affixed to the church door in Wittenburg.

There is put forth a challenge, without which this excellent article would not be so valuable as it is. This challenge may be found on the four hundred and seventy third page of the last volume of the *Recorder* and reads!—"A language that will be the common depository of thought and medium of communication throughout the Empire. This language must be the language of the senate, the language of the forum, the language of the rostrum and pulpit, the language of the school room and the language of the press. Their present language as we have seen, is far, very far, from being such. Is it capable of becoming such? *There may be those who think so. If there be, they would do well to tell us what constitutes this capacity and by what process it is to be developed.*"

Now, I would not undertake here to answer this fully, for my space would not allow, nor is it the purpose of this present article. Yet I will so far digress as to suggest somethings which are not so apparent to our brethren in the region from which this challenge comes, and may serve as land-marks for any one to work out the answer for himself; and which also may suggest to us as a missionary body a method of work, which I have thought, since I entered the field, the proper one for us, and one on which I am sorry the late Conference took no action. I may say, however, to begin with, that it is not best for us as missionaries to depreciate the instrument which God has given us with which to disciple this people. We can recognise its defects and laugh over its dialectic peculiarities; yet, if we don't want to weaken ourselves, we should not disparage its capacity, nor once think of giving it up for another, until there are substantial reasons for it.

I think this capacity for present needs and future progress is manifested in the Mandarin to an extent which should at least make any brother hesitate in saying that China will not in the future have its own universal and efficient language, in all the advancement that the progress of civilization can force upon her. I may say for myself that, having so little confidence, at the beginning, in any of the dialects of the country, as instruments of practical value, I am astonished at the marvelous extent through which the Mandarin is used, and the great similarity of it throughout the entire section.

Dr. Williams, inthe beginning of the Introduction to his Dictionary,

speaks of the *Kwan hwa* as the prevailing speech in sixteen out of the eighteen provinces. In order that I may be fair, I will say it is the speech in fifteen out of the eighteen provinces. That is, the *Kwan hwa* is the prevailing speech in all the provinces except Kwang-tung, Fuh-kien, and Chehkiang, which occupy but a small corner of the Empire, and contain, according to Williams' Dictionary, but sixty out of the three hundred and sixty millions of people—that is, about one sixth of the population of the country. Now, throughout this immense region, this same authority says the Nanking, called the southern Mandarin or tense pronunciation, is probably the most used, and is described by the Chinese themselves as the speech everywhere understood. And he also says that "Mr. Edkins regards Peking, Nanking and Ching-tu as the centers of its three marked varieties; and the wide separation of these cities, whose inhabitants, as a whole, have no intercommunication with each other, and yet can orally converse, all the more proves its claim to be the Chinese spoken language." He says, in another place, that "It is also an error to term the written language a dead language, and say, as Dr. Douglas does, that it "is not spoken in any place whatever under any form of pronunciation," and that "learned men never employ it as a means of ordinary oral communication even among themselves." The exercises in Wade's course and the Hung Leu Măng or "Dreams of the Red chamber," are proof enough that the *Kwan hwa* can be, and is written and spoken like any other language." To all this I can subscribe, out of my own experience, and I can say further that I can take the *Kwan hwa*, as spoken on the streets of Nanking, and put it into writing without manufacturing a single character, and it can be read throughout this immense empire by the reading portion of all these teeming millions, except among one sixth of the population in the south-east, and I am sure by not a few even in that district. In view of these facts then I would put the question, is such a language effete? Is it not a good basis for developing a language capable of serving all private and public, commercial and political purposes, as well as for the conveyance of the highest theological, philosophical, and scientific truth? That it has not reached this point we need not deny, nor do we wish to; we do say, however, that it is fit for present purposes. And I think there are none of us who are not at least surprised at the manner in which this language, of what we were rightly taught to consider a heathen people, is capable of expressing our moral and Christian truths, and in some measure philosophic truths; but it is weakest in its expression of scientific truths for obvious reasons, though not because it has no capacity for expressing all these, including the highest of them, in due time.

By what process is the development to take place? Undoubted-

ly the encroachments of foreigners in China especially those speaking the English language, will have its due effect in developing it in all respects, and with everything else, also its language. But this is abnormal in its character; and from all appearances we cannot expect that this outside pressure will have the effect on China that it has had on India or even Japan. We are apt to think, as an English speaking people, and with our consciousness of superiority over the less cultured parts of the world, that it is their business to learn our language, that we may have intercourse with them. This feeling is wonderfully marked in the ports of China; and I may stop to remark that Chinamen are sharp enough to make us pay well for the carrying out of this theory. But it is not to this influence that we are to look for the permanent and great development of the language of China. We are to look for this development from those influences which have more to do, and particularly to do, with the language and books. This at once puts it into the hands of the missionary. The writer of the above mentioned article rightly says that "any spoken language, to become or remain uniform in a country like this, must also be written, and made the language of all classes and all pursuits." But he does not think this can be so with the Mandarin, because it "cannot be written, so as to be intelligible, except by the use of the Chinese character, or those numerous arbitrary signs, which one must toil half a life time to learn, and a whole one to keep in memory." Now, this last sentence our brother certainly does not mean in its full sense. No one who has studied the character thinks that there is any such difficulty about it as that, and it is by no means demonstrated that the Chinese character cannot be made use of, even in the highest forms of civilization. What made Lord Bacon three hundred years ago think that not his own, but the Latin language, would be the universal language of the world, but the interminable jargons all around his door, and the difficulty of drawing them together? But now it is widely believed that that very language which he discarded will be the universal language of the world. Certainly it is the vanity of the English speaking people to believe that every body should learn and use it. But if such a one as Lord Bacon could mistake, may not it be prophetically asked whether the Chinese language, with its marvelous written character, may not be the future universal language of the world? But however that may be, our brother does not seem to intimate that this Mandarin language can be romanized. I am willing to stake the following statment on the romanization of Dr. Williams' Dictionary; that all the sounds that the Chinese use in all parts of the empire can have a common, manageable romanization. When you come to a locality, I will base what I say on what has already been done in the Ningpo

district; that local romanizations are a success, and can be utilized, if they are not a positive necessity. Now if this can be done in a locality like Ningpo, how much easier and better can it be done in a Mandarin district? Now, this immense Mandarin district, excluding only those three already mentioned provinces of the eighteen, has a common spoken language. Each locality of course has its jargon, or sometimes it may charitably be characterized as a dialectic variation. But still there is under all this a common language which is easily recognized, but not so easily described. This similarity running through the whole is what makes conversation by persons from opposite corners of the Empire, which have no communication as a whole, so possible and practicable. Now, if there was a committee that would gather up and carefully note this common ground, and eliminate all that is boorish or offensive or uncommon from it, we would then have a language which is capable of being presented in a readable form to the entire Empire. I believe, yes I am sure, that this common language can be found nowhere better than in the streets of Nanking, with judicious variations taken from those of Peking. Such a language I am sure might be read in romanization on the streets of Chingtu, two thousand miles distant, and understood by the beggar prostrate at your feet. Now, if such a language, capable of such a romanization, is possible to be gathered in the Mandarin district, which is practically the whole country, what book should we have in it in the character and romanization? Manifestly, what we as yet have not, the Bible. Now it is in this Book, and from this source principally, that we are to look for the formative and developing power of the future language of China. This power is not found in the Wun-li, nor in easy Wun-li, nor yet in a high Mandarin. It is not found in the jargons of Shanghai, Ningpo and those of the South-eastern coast of China; but in a pure colloquial Mandarin Bible. What is it that has fixed our own language, and keeps every one from being a law to himself in writing and using always our several colloquial vernaculars, but the Bible, with a powerful literature growing out from it? We talk of the Queen's English; but it is the Biblical English that we all like to, and should, speak.

This is as much or more marked with the German. Before the Reformation the local dialects, jargons, and effete modes of speech were probably as numerous, considering the extent of the countries, and as widely different—each country, each town having its own dialect—as those which are now fostered within all this Mandarin district. Yet Luther's province was to show them that what was pure and good in all these "German jargons from the rasping gutterals of the Swiss Rhine to the lisping sibilants of the half Slavic Drina," could be gathered up and made a vehicle of accomplished verses upon every

theme, and especially that of the life-giving Gospel. It remained only for others to show that it could be used for scientific and philosophic truth. Now, in this have we not a prophecy of what the missionary is to do for China and her language? To show that all that is offensive can be eliminated, and that with an easy and good romanization it can be made a most efficient instrument for the most advanced civilization, and certainly capable of bearing the glad tidings of great joy to the lowest and most illiterate of the land.

Whether this language, in case of such a development, would be able to draw together and unite the dialects as spoken from Shanghai to Canton, is of course a great question. I am not sufficiently acquainted with these to offer any opinion. Having however a slight acquaintance with the Shanghai, I may say in this case I don't think it is impossible. But if there is no other way I respectfully submit that we who are in the Mandarin district covering most of the land, and surrounded by five-sixths, amounting to more than three hundred millions, of the entire population of the country, should not be hampered in our work in the way of being compelled to publish our books in the Wun-li, or in easy Wun-li, or in anything but in a language which, if read on the streets of Peking or on those of Yunnan-foo, will be understood by the lowest and highest. Let the Wun-li fall into its proper place as classical, and let the dialects use it if they must, but let us have Mandarin editions first. I do sincerely hope that the Committee on Publication appointed by the late Conference will not do anything so disastrous as to shut out the pure and simple colloquial Mandarin from all important publications. We want this colloquial character, and a first class romanization. If a uniform romanization is possible it should be used by all means. The Bible should be in such a language and in such a romanization as soon as possible; for already there are those of the poorer sort among the natives that are longing for it. Shall we rob them? Shall we rob God?

ON SOME EARLY SCRIPTURAL TRADITIONS.

By Rev. W. H. Collins.

I HAVE not chosen this topic because I have any right to stand forward as a teacher on such subjects but simply because I am deeply interested in them. The field I have entered upon is a very large and wide one and we can therefore only skim a portion the surface; and this I wish to do, partly because time for deep research is wanting, even if the materials for such research were at hand, and partly because all have access to any sources of information which are open to me. I have therefore nothing new to offer, but propose only to view

some portions of the Scripture narrative in the light of common sense, and by the use of modest criticism, and I trust with the reverence which becomes man, the creature, dealing with the Word of God, his Creator. I would just notice one great difficulty—*i. e.*, the origin of the whole human race from one place. There is one important principle, which it is well to bear in mind in discussing Scripture narratives viz.,—God, in the Bible, does not profess to give us every fact connected with what is therein related, nor the whole of every occurrence. In the Bible we find only what is essential for the end for which the Bible was given. St. John, in concluding his history of the life and teaching our Lord adds, "and many other signs truly did Jesus in the presence of his disciples, which are not written in this book, but these are written that ye might believe that Jesus is the Christ the Son of God, and that believing ye might have life through his name." All that is needed is given, but more is withheld than is revealed. From what is clearly revealed to us we have of course ample ground on which to judge the probabilities of that which is hidden. Nor can we be wrong, if with a humble and teachable mind we search into the things which God in His infinite wisdom has seen fit not to disclose to us; premising of course that, while everything that is revealed is to be believed and accepted, nothing beyond, however probable, can be required of any man as an article of faith. If everything connected with the origin of our race is revealed to us in the Bible, it is evident that Adam and Eve's sons and daughters must have intermarried, and so the race was perpetuated. If there was in the Word of God any plain statement of such a fact, it would be our duty to receive it, however repugnant to our feelings to be obliged so to do. But we have no such a statement. Any such view is of course utterly distasteful to us, and it is difficult, even to suppose that the Lord our God either caused or permitted the union of brother and sister as man and wife. We know indeed that Abraham, the friend of God, contracted such a marriage; at least we learn from his own words that his wife was his half sister; but in this there is no inference to be drawn that God in any way approved such a union. The sovereign grace of God is but magnified in that He chose and called to be the progenitor of the chosen race, one who had contracted an incestuous marriage; just as we find, in the genealogy of our Lord, that out of the only women mentioned—Thamar, Rachab Ruth and Bathsheba, four—one though an estimable character, yet belonged to a nation accursed from God, and the other three were adulterous women; as if the Lord would show us how truly the Lord Jesus Christ was born after the flesh and how utterly unnecessary is that recent dogma of the Romish church the immaculate conception of the Virgin Mary.

In reasoning from the case of Abraham back to Adam, we must remember that this man had recently sprung from the hands of his Creator; while, before the birth of Abraham, mankind had passed through centuries of alienation, more or less complete, from God. How then shall we account for the wives and husbands of Adam's sons and daughters? The most natural way, of course, would be to suppose that there were other races living on the earth besides those springing from Adam; but it seems to me that the whole tenour of Scripture militates against such a view. We are told that all mankind is lost in Adam, and this could not be said of the descendants of men who were living on the earth before Adam. No doubt there are those who would limit the meaning of the word "all" here as elsewhere in Scripture; but when the Scripture says that "in Adam all die," we have the means of proving that this "all" includes the whole of the human family. The remedy brought by the Lord Jesus, the second Adam, is said in the Bible to be co-extensive with the ruin wrought by the first Adam. We know that the Gospel has proved the power of God unto the salvation of him that believeth in the case of some individual in almost every nation under heaven; thus we see that all those whom the Gospel has reached are certainly the posterity of Adam, inasmuch as they were involved in his guilt. It seems to me that the miracle wrought to supply Adam with a help-meet was repeated in behalf of the sons and daughters of the first and second generations. If individuals were created in the same way, though not directly of the posterity of Adam, they would still be bone of his bone and flesh of his flesh, and would therefore possess his sinful nature, and inherit the curse which fell upon him. The mere silence of Scripture on this point is no evidence against it. That the Lord could do it no one doubts, and it is also certain that He is more likely so to have acted than to have allowed the necessity of brother marrying sister, to prevent the human race from expiring in its infancy.

There is a verse in Malachi which seems to me to favour this view. The prophet reasoning against Polygamy, says, "Did not he make one? Yet had he the residue of the Spirit." The Lord's creative power was not exhausted when he made Eve to be the companion of Adam; and what is more probable than that he used it to ensure the perpetuation of the race recently created? When we are told that God finished his work of creation in six days, and rested on the seventh, it does not follow that because the grand total of God's work on this earth was finished, that no isolated acts of creation could be wrought; on the contrary, we find distinct acts of creation in several of the miracles recorded both in the Old and New Testaments. In this connection, we must remember the prohibitions of the union of near

relations which are given in the Mosaic code of laws. There, not only the marriage of brother and sister, but such a marriage as that of Abraham's, is distinctly forbidden; how can we imagine the Lord, to whom all things are possible, making an arrangement whereby unions were necessitated, against which afterwards a stringent law was promulgated. The only reason that I can imagine for objecting to such a view is, a desire to limit as far as possible the miraculous interposition of God in the affairs of this world; but if we admit the principle of miracles in God's dealing with mankind, how shall we dare to fix a limit, or venture to say in any given case, that the object to be gained was not worth the display of power? We cannot be proper judges in such matters, and should remember that it is all the same with God, either to work by natural means, or in what we call a supernatural way. It is just as much an exertion of God's power to keep this and numberless other worlds in their orbits unmoved by the disturbing influences around, as it will be at the last day, to wrap this globe in fire, and out of its ashes bring forth the new heaven and the new earth, where dwelleth righteousness.

It may be supposed, that if the miracle wrought in the case of Eve was repeated at all, we ought to find traces of it in later times; but we observe, as a rule that when the absolute need for divine interference in the affairs of men ceased, then the exertion of miraculous power ceased. It doubtless would have been a great help to the Israelites, in their campaigns against the Canaanites, if the fall of manna had continued until there was leisure to cultivate the ground; but we find that the manna ceased to fall as soon as the Israelites had eaten of the old corn of the land. Thus with the miraculous display which ushered in the Christian dispensation; it lingered through the generation succeeding the apostles, and then, the church being established, the power of working miracles ceased. So, if help-meets were provided for the first two or three generations, such interference would naturally cease when the ordinary source of supply became available. So, any poor bachelor, who is too shy or too lazy to seek a help-meet for himself, is not likely, some fine morning, to find that he has lost a rib, and gained a wife; nor is any poor lady, if such there be—who has the will but not the power to help herself, at all likely some lucky day is discover that one of her fair tresses has turned into a husband, to whom it is her pleasant duty to annex herself. There is an unwillingness to admit miraculous interference in the affairs of the world in some quarters where you would not expect it. For instance, in the Delegates Version of the Old Testament we find that *men* are made to bring the prophet Elijah bread and flesh in the morning, and bread and flesh in the evening. The meaning of the word translated "ravens" may be

doubtful; but the general voice of antiquity declares in favour of the received translation; and I see not why the word "raven" should be avoided, for it would certainly be as great a miracle to cause the savage Arab to feed a stranger who had not claimed his hospitality, in a time of general scarcity, as to cause the bird of prey to save up flesh for the prophet's use. We find the same shrinking from the supernatural where we would still less expect to find it,—viz., in the last Mandarin New Testament, in the case of Philip and the eunuch. I think any unprejudiced reader of the account give in the authorized version would come at the conclusion that Philip was transported through the air, and put down at Azotus. This view is undoubtedly borne out by the original; for the Greek verb αρπαζω implies violent and sudden seizure, as that by a robber or beast of prey. I cannot therefore see why the Mandarin version should speak of the Spirit's leading Philip away and of his being met, as if in the ordinary course of events, at Azotus.

One of the earliest miracles on record has been much canvassed and often doubted. I allude to the dialogue between Balaam and his ass. A recent commentator, supposed to be orthodox, thus writes: "God may have brought it about that sounds uttered by the creature after its kind, became to the prophet's intelligence as though it addressed him in rational speech." "The opinion that the ass actually uttered with the mouth articulate words of human speech, or even that the utterance of the ass was so formed in the air as to fall with the accents of man's voice on Balaam's ear, seems irreconcileable with Balaam's behaviour. * * * It seems scarcely conceivable that he could actually have heard human speech from his own ass, and even go on to hold a dialogue with her, and show no sign of dismay and astonishment." An inspired apostle, however, makes an authoritative statement on the subject, and from him we learn that "the dumb ass, speaking with a man's voice, forbade the madness of the prophet." An ordinary reader could, I think, gather nothingl ess from the original account where it says, "the Lord opened the mouth of the ass, and she said unto Balaam." Balaam's want of suprise may have arisen, as the commentator I have quoted suggests, from the furious anger he felt, and I would add also from the pain of his bruised foot. It may be simply not made to appear from the reticence of the account; or, I think, more probably because Balaam felt no surprise; inasmuch as this was not the first time he had witnessed such miracle. God has an infinite variety of ways of dealing with mankind, and He suits His methods to the peculiar state of the mind of man. In those days, the mind of man was, as it were, in its infancy; and so the Lord dealt with it by illustration, just as we are wont to deal with the minds of our children.

In those days, there was no written record except the picture writing of ancient Egypt; thus men could not put down things for the instruction of their contemporaies, or the good of the rising generation; therefore it pleased the Lord to display before them lessons in a way which takes the deepest hold on the memory. We see this in the way in which the messengers of the Lord were instructed to act before Israel; as when Isaiah went naked and barefoot for a certain period, or as when Ezekiel's wife died and he was told not to mourn for her; and in several other ways narrated in the prophets. So miracles of the kind we are discussing may have been frequent, though not recorded in Scripture.

To the same category we may refer the miracle of the interment for three days of the prophet Jonah in the fish's belly. The possiblity of this has often been doubted, and of course it would have been impossible without the miraculous interference of the Lord.

I think we should do well if we possessed the faith of a certain old woman, who being asked scornfully by a sceptic if she believed a whale could have swallowed Jonah, replied that if the Bible had told her that Jonah swallowed the whale, she would have believed it. Some have doubted the existence of a fish with a throat large enough to swallow a man,—while others aver the contrary; but even if there was no fish larger than a herring to be found now-a-days, it would not affect the narration, which tells us that "the Lord had prepared a great fish to swallow up Jonah." This may have been an existing fish, brought to the spot; or it may be that the Lord specially created a fish capable of swallowing a man. The same power which could sustain the prophet for three days and three nights, so that he could live, I think, without breathing, is certainly capable of creating a monster of the deep to carry out its purposes. We must not forget, either, that the prophet in this transaction was used as a type of the death and resurrection of the Lord Jesus, and that the Saviour emphatically put his seal to the truth of this history.

There are two other miracles which many have found great difficulty in accepting; and which, of course, we as teachers must meet face to face. The miracle recorded in the Book of Joshua, where it is said that the sun stood still, and hasted not to go down about a whole day; and that which occurred in the days of Hezekiah, when the shadow went back ten degrees on the dial of Ahaz. With regard to the standing still of the sun in the days of Joshua; or rather, as we should now say, the temporary cessation of the diurnal rotation of the earth;—the difficulties connected with the reception of the literal account are thought to be so great, that even orthodox commentators, such as Hengstenberg, Keil and Kurtz, would class the words of the account in the Books of Joshua with such passages as that in the song of Deborah,

"The stars in their courses fought against Sisera," and David's words, "He bowed the heavens also and came down ** He sent from above, he took me, he drew me out of many waters;"—passages which no one construes as describing actual occurrences. If *such* men accept such views, I think no blame could be attached to us if we were to follow in these foot-steps. But there are many who regard the words as describing an actual occurrence; and I feel a difficulty in accepting any other solution. One objection offered is that the whole narrative is a quotation from the Book of Jasher, and is merely a poetical adaptation; but even if it is so, this quotation is accepted by the writer of the Book of Joshua, and stands or falls with the rest of the book. It is clear that the passage from the 12th to the 15th verse of the 10th chapter of Joshua is not a part of the original narrative, and is a break into it's continuity. "Then spake Joshua to the Lord, in the day when the Lord delivered up the Ammones before the children of Israel; and he said in the sight of Israel, Sun, stand thou still upon Gibeon; thou Moon, in the valley of Ajalon! And the sun stood still, and the moon stayed until the people had avenged themselves upon their enemies. Is not this written in the book of Jasher?" So far, no doubt, the words are taken from the Book of Jasher—*i.e.*, of "the upright"—"a book probably of national Odes, celebrating the heroes of the theocracy and their achievements," but the question arises, how did these words get into the book of Jasher unless they described an actual occurrence? The writer evidently so states them, for he adds, "so the sun stood still in the midst of heaven, and hasted not to go down about a whole day. And there was no day like that before it or after it, that the Lord hearkened unto the voice of a man; for the Lord fought for Israel." Some of the objections which have been urged againt this view on scientific grounds are easily disposed of. It has been said that the stoppage of the earth's rotation on its axis would bring about the instantaneous destruction of all living things on its surface, and cause a convulsion of the solar system. But such objectors forget that the interference, if such there were, with the earth's motion was not an act of blind power, and nothing more. The Agent here concerned is Omniscient and Omnipotent; and could, of course, as well arrest the usual consequences of such an arrest of nature's ordinary working, as he could suspend the working itself. An objection offered by some is, that "no marked and unquestionable reference is made to such a miracle by any of the subsequent writers of the Old and New Testaments—not even where their theme seems to solicit such mention, as in the 11th of Hebrews, where the great deeds of Moses, Joshua and others are celebrated." It may be replied, however, that in the 11th of Hebrews only a sample of the great works of Moses and Joshua is

referred to, and in each case only the opening miracle of their respective hegemonies is adduced.

Of more force, perhaps, is the objection that "though such a stupendous phenomenon would disturb the chronological calculations of all races of men over the whole earth, yet no record of any such perturbation is to be found." While however, if such a record existed it might do much to strengthen the faith of those who are wavering, I think, if we consider the paucity of early records, and their liabilily to destruction in the numerous wars and tumults of ancient times, this argument has merely a negative power.

While I see no difficulty at all in receiving the account as it stands and understanding it literally, I would prefer to accept the view put forward by some writers, that it was an optical miracle and that by an extraordinary extension of the law of refraction, the sun was made to appear to the children of Israel as if it still stood high in heavens, while in reality it was fulfilling its appointed course in regular order. There may be many scientific objections to such a supposition; but these could be as easily disposed of as the objections to the suspension of the earth's diurnal rotation, on the ground that nothing is impossible to Omniscience and Omnipotence. No attempt is made in Scripture to define the laws of motion with scientific accuracy. If a correct description of them were given, it is possible that, in spite of the vast attainments made by science in this century, the real statement of facts would be as far beyond the bounds of our intelligence as a description of the laws that govern the motions of the heavenly bodies, as now understood, would have been above the understanding of the Israelites in the days of Moses. The language of Scripture, in all matters relating to science, is simply phenomenal; it speaks of things as they appear to the ordinary observer, in terms understood by the most untutored savage, and accepted by men of science. If the miracle described in Joshua was in reality, an optical delusion, it none the less served the end for which it was intended; Nor can the words of Holy writ be charged with conveying a misconception when they say that the sun hasted not to go down about a whole day, if in reality it went down as usual; because the words are a mere statement of the appearence which the children of Israel witnessed. That God could cause such a phenomenon no one can doubt; and that such a mode of acting would be simpler then the suspension of the law of gravitation, and the obviation of the necessary consequences, is evident. The simpler mode of procedure would be a miracle quite as much as the more complicated.

With regard to the returning of the shadow on the sun-dial of Ahaz in the days of his son Hezekiah, it is impossible to bring the

account of this phenomenon into to the regions of poetry; for its relation is as prosaic as any part of the sacred history. While we have no right to prescribe any particular mode of action to God, one cannot but feel that it is more likely that the appearance merely of the return of the sun would be caused rather than that the whole order of the solar system should be disturbed, for the sake of removing the doubts of one individual.

I would like to pass in review other portions of the Scripture narrative; but I think I have laid enough before you; and in conclusion, I would only remark that in all our reasonings on God's ways in dealing with men, it becomes us to remember, that He has said, "My ways are not your ways, nor my thoughts your thoughts; for as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts; saith the Lord."

STATISTICS OF PROTESTANT MISSIONS IN CHINA.

IN order to give as wide circulation as possible to the statistics, prepared with so much care by the Conference Committee, and already published in its Records, it has been deemed advisable to reprint them in the *Recorder*.

Since the issue of the "Records of the Conference" information has been received that the statistics of the English Presbyterian Mission at Swatow, were, by some over-sight, omitted. As they are in hand they have been printed on a separate sheet, with columns showing the totals after counting the figures found in this addenda. It is understood that copies of the Swatow Statistics will be sent to subscribers to the "Records of the Conference," to be pasted in the book.

The Table showing the condition of Roman Catholic Missions, is also reprinted.

Name of Mission.	Stations where missionaries reside.	Out-stations.	Organized Churches.	Wholly self supporting.	Partially self supporting.	Communicants.	Males.	Females.	Boys' Boarding Schools.	Pupils.	Boys' Day-schools.	Pupils.	Girls' Boarding Schools.	Pupils.	Girls' Day Schools.	Pupils.	Theological Schools.	Students.	Sunday Schools.	Scholars.	School Teachers.	Ordained preachers and pastors.	Assistant preachers,	Colporteurs.	Bible women.	Church buildings for Christian worship.	Chapels and other preaching places.	Hospitals.	In-patients last year.	Out-patients last year.	Dispensaries.	Patients treated last year.	Medical Students.	Total contributions of the Native Christians for all purposes last year.
AMERICAN MISSIONS.																																		
Am. Ev. Miss. Union, Ningpo, Swatow,	3	19	9	...	4	301	149	152	...	...	4	58	1	23	1	10	...	5	1	50	6	1	22	3	16	9	13	...	...	...	1	2,600	1	$152.
Do.	1	16	3	...	3	407	222	185	1	20	1	14	...	...	...	...	1	5	...	...	3	2	12	...	...	2	16	...	...	...	...	...	...	...
Totals, ...	4	35	12	...	7	708	371	337	1	20	5	72	1	23	1	10	1	5	1	50	9	3	34	3	17	11	29	...	...	...	1	2,600	1	$152.
Am. B. (South), Tungchow,	1	2	2	...	1	120	74	46	1	22	...	...	1	29	...	...	...	...	1	85	2	1	3	...	...	3	3	...	...	...	1	2,000	...	$40.
Do. Shanghai,	1	2	1	...	...	86	42	44	...	...	1	25	...	...	...	...	...	...	1	20	4	1	2	...	1	1	2	...	...	...	...	...	...	$261
Do. Canton,	1	3	2	...	1	159	*96	*63	...	...	3	60	...	...	...	...	...	...	1	80	8	2	4	1	7	2	2	...	...	...	1	2,143	1	$130.
Totals, ...	3	7	5	1	2	365	212	153	1	22	4	85	1	29	...	98	1	21	2	105	14	4	9	1	8	6	7	...	...	...	2	4,143	1	$471.
Am. B. C. F. Miss., Pekin,	6	9	7	...	3	267	180	87	1	12	3	45	1	20	...	16	...	1	1	147	9	1	8	1	1	5	7	...	...	...	1	2,000	...	$50.
Do. Foochow,	3	16	8	...	8	175	118	57	1	16	1	20	1	30	...	80	1	7	1	90	8	4	17	6	1	8	14	...	...	...	2	6,203	...	$105.
Totals, ...	9	25	15	...	11	442	298	144	2	28	4	65	2	50	...	98	1	7	13	237	17	5	25	2	9	13	21	...	...	...	3	8,203	...	$155.
Am. Epis. Miss., Pekin,	1	...	...	...	...	50	*20	*30	...	1	1	20	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Do. Shanghai,	1	10	3	...	...	170	*84	*86	2	51	12	*302	2	35	...	*111	1	13	2	60	15	4	11	1	8	4	11	...	...	...	1	143	18	013	...	...	2	$949.00
Do. Hankow & Wuchang,	2	...	...	...	...	33	29	4	1	33	2	50	1	8	...	...	...	5	1	60	5	2	4	1	2	2	5	...	...	...	1	6,130	2	$33.80
Totals, ...	5	10	3	...	...	253	143	110	3	85	15	352	3	43	5	118	1	18	2	60	21	2	5	2	8	6	12	...	...	...	2	6,130	4	$385.80
A. Meth. E. (North), Pekin,	2	4	2	...	...	60	34	26	...	...	3	30	1	17	...	...	1	5	2	90	4	...	6	...	2	1	4	...	...	23	...	604	...	...	...	$25.00
Do. Lienchow,	1	3	2	...	2	32*	24	8	...	...	2	40	1	30	...	...	...	1	1	60	4	...	4	...	2	...	1	...	...	...	...	...	...	...	...	...
Do. Foochow,	1	76	72	1	71	1,254	836	418	1	8	6	60	1	31	1	22	...	15	54	744	30	10	70	25	10	2	23	57	1	1	23	604	1	681	1	$1092.
Totals, ...	4	83	76	1	75	1,346	894	452	1	8	11	130	3	78	23	382	2	20	57	914	38	10	78	1	13	25	65	2	23	604	1	681	1	$1092.

Name of Mission.	Stations where missionaries reside.	Out-stations.	Organized Churches.	Wholly self supporting.	Partially self supporting.	Communicants.	Males.	Females.	Boys' Boarding Schools.	Pupils.	Boys' Day-schools.	Pupils.	Girls' Boarding Schools.	Pupils.	Girls' Day Schools.	Pupils.	Theological Schools.	Students.	Sunday Schools.	Scholars.	School Teachers.	Ordained preachers and pastors.	Assistant preachers.	Colporteurs.	Bible women.	Church buildings for Christian worship.	Chapels and other preaching places.	Hospitals.	In-patients last year.	Out-patients last year.	Dispensaries.	Patients treated last year.	Medical Students.	Total contributions of the Native Christians for all purposes last year.
AMERICAN MISSIONS.																																		
Am. Meth. Episcopal (South.), Shanghai and Soochow,																																		
Totals, ...	2	5	4	...	...	112	50	62	1	15	5	71	1	17	2	24	...	3	5	161	9	4	2	2	3	5	9	...	...	...	1	...	12	$1,000
Am. Presb. (North), Pekin,	1	...	1	...	1	18	13	5	1	7	...	1	1	10	...	...	...	3	...	15	3	...	2	...	...	1	...	...	...	...	...	...	111	$111.00
Do. Tungchow,	1	5	5	...	...	188	126	62	1	22	3	25	1	17	1	57	...	1	...	120	6	1	3	3	2	4	2	...	...	...	...	500	320	$320.00
Do. Chefoo,	1	1	4	3	1	330	192	138	2	25	1	10	...	...	...	6	...	1	1	30	8	1	3	3	2	3	2	...	...	...	...	...	100	$100.00
Do. Chinanfoo,	1	2	1	...	...	13	13	...	1	13	...	36	1	21	3	45	1	...	1	206	8	2	2	2	1	3	2	...	...	...	...	2,700	1	$90.00
Do. Shanghai,	1	2	1	...	1	94	51	43	1	28	2	30	...	...	...	...	...	3	3	30	2	2	2	2	1	...	2	...	...	...	2	...	6	$12.48
Do. Soochow,	1	2	1	...	...	7	5	2	...	...	1	9	...	...	...	...	...	1	1	12	1	1	1	...	...	...	...	...	...	...	...	...	...	...
Do. Nankin,	1	...	...	...	...	8	6	2	...	...	...	92	1	21	2	35	...	6	...	20	6	7	11	...	...	12	5	...	...	...	...	...	...	$333.50
Do. Ningpo,	1	17	9	2	7	454	150	304	...	5	1	7	...	1	1	6	...	...	1	20	4	2	4	...	...	2	2	...	...	...	...	...	...	$200.00
Do. Hangchow,	1	3	2	1	1	86	53	34	1	26	...	7	...	...	...	15	...	...	1	20	2	...	...	...	...	2	14	...	...	...	...	...	11	$100.00
Do. Canton,	1	4	2	...	...	250	120	130	1	14	3	65	1	20	1	14	...	...	2	90	13	4	10	2	6	...	...	...	...	...	...	...	...	...
Totals, ...	10	35	25	6	14	1,438	728	710	8	146	18	292	10	146	14	241	1	11	11	523	52	13	40	9	9	30	34	1	573	24,851	3	3,300	12	$1,128.14
Am. Presb. (South), Soochow, Hangchow,	1	...	1	...	...	1	...	1	...	1	...	1	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Do.	1	...	...	...	...	...	...	...	1	6	1	18	...	...	...	21	...	...	...	60	3	...	...	...	...	...	...	...	...	...	...	...	...	...
Totals, ...	2	...	2	...	1	22	11	11	2	24	6	108	1	30	1	21	...	1	...	60	10	...	3	...	...	2	5	...	...	...	...	150	...	$22.00
Reformed Church, Amoy,	1	14	7	2	5	591	402	189	...	6	6	90	1	25	...	...	...	8	...	...	7	3	12	...	...	14	...	...	...	...	...	...	...	$192.00
Totals, ...	1	14	7	2	5	591	402	189	...	6	6	90	1	25	...	...	1	8	...	...	7	3	12	...	...	14	...	...	...	...	...	...	...	$192.00
Woman's Union, Pekin,	1	...	...	...	...	5	1	4	...	...	...	...	...	23	...	...	...	...	...	...	1	...	2	...	2	...	1	...	...	...	...	...	...	...
Totals, ...	1	...	...	...	...	5	1	4	...	...	...	...	...	23	...	...	...	...	...	...	1	...	2	...	2	...	1	...	...	...	...	...	...	...

Name of Mission.	Stations where missionaries reside.	Out-stations.	Organized Churches.	Wholly self supporting.	Partially self supporting.	Communicants.	Males.	Females.	Boys' Boarding Schools.	Pupils.	Boys' Day-schools.	Pupils.	Girls' Boarding Schools.	Pupils.	Girls' Day Schools.	Pupils.	Theological Schools.	Students.	Sunday Schools.	Scholars.	School Teachers.	Ordained preachers and pastors.	Assistant preachers.	Colporteurs.	Bible women.	Church buildings for Christian worship.	Chapels and other preaching places.	Hospitals.	In-patients last year.	Out-patients last year.	Dispensaries.	Patients treated last year.	Medical Students.	Total contributions of the Native Christians for all purposes last year.
BRITISH MISSIONS.																																		
China Inland, Central Branch,	3	1	1	...	...	19	16	3	...	...	...	...	...	...	...	...	...	...	...	...	...	...	1	2	...	1	2	...	...	...	...	...	...	...
Do. Kiukiang,	1	1	1	...	...	54	*32	*22	...	...	...	...	...	...	...	...	...	...	...	...	...	1	2	1	...	...	...	...	...	...	...	...	...	...
Do. Nanking, [hing,	1	...	1	...	...	8	7	1	...	...	...	...	...	...	...	...	...	...	...	...	...	3	9	1	3	...	11	...	...	...	...	...	...	...
Do. Ningpo & Shan-	1	9	2	...	...	136	70	66	...	...	...	1	...	10	...	...	...	...	...	...	...	3	4	3	4	1	7	...	...	...	...	...	...	...
Do. T'aichow,	1	6	6	...	1	69	55	14	...	...	...	...	...	1	...	20	...	...	...	...	...	2	2	3	3	1	6	...	...	...	...	...	...	...
Do. Taughwu,	1	6	5	...	...	65	40	45	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	2	2	...	4	...	...	...	...	...	...	...
Do. Wenchow,	1	4	1	...	...	17	16	1	...	...	...	...	...	4	...	13	...	...	...	...	...	...	...	...	...	...	4	...	...	...	...	...	...	...
Lo. Yangchow,	1	1	1	...	...	19	14	5	...	...	...	7	...	1	...	1	...	...	...	...	...	...	...	...	...	...	1	...	...	...	...	...	...	...
Do. Chinkiang,	1	1	...	...	...	28	22	6	...	...	...	14	...	1	...	10	...	...	...	...	...	...	...	...	...	...	1	...	...	...	...	...	...	...
Totals, ...	11	29	19	...	2	435	272	163	2	21	1	10	4	47	...	...	...	2	...	...	4	10	16	8	6	3	34	...	1	269	4,000	1	500	5	$316.72
Church Miss.-Soc., Peking,	1	1	...	...	...	40	25	15	1	6	1	2	1	7	1	12	...	...	...	...	3	2	3	1	1	1	2	...	...	...	...	...	3	$ ...
Do. Shanghai,†	1	...	...	...	...	48	36	12	...	...	...	56	...	...	...	...	...	...	...	...	...	1	1	2	1	...	6	...	...	...	...	...	...	$ 42.44
Do. Hangchow,	1	2	1	...	1	29	15	14	2	36	7	110	2	35	9	85	...	3	1	40	18	4	14	4	2	...	5	1	269	4,000	...	...	2	$200.00
Do. Ningpo,	1	13	3	...	3	247	*140	*99	2	7	2	21	...	1	...	23	...	1	1	40	8	5	80	4	4	1	11	...	...	...	...	...	...	$100.00
Do. Foochow,	2	85	*44	...	...	800	*534	*266	1	14	6	90	1	23	...	...	...	40	...	...	2	1	3	4	3	1	80	...	...	...	...	...	...	$ 24.00
Do. Hongkong,	1	2	1	...	...	40	19	21	...	...	2	150	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Totals, ...	7	103	50	...	48	1,204	778	426	4	56	20	437	4	65	...	102	1	43	2	66	35	8	20	16	6	3	34	1	269	4,000	1	500	5	$368.44
Society for Propagation of the Gospel, Chefoo,	1	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	3	...	...	...	...	1	2	...	...	...	...	...	3	$ ...
Totals, ...	1	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	2	...	...	...	...	1	1	...	...	...	...	...	...	$ 42.44
Baptist Missionary Society, Chefoo and Chingchow,	1	2	2	...	...	62	50	12	...	...	...	...	...	...	...	...	...	...	2	...	...	1	1	...	...	1	...	1	...	...	1	799	...	$ 30.00
Totals, ...	1	2	1	...	...	62	50	12	...	...	...	...	...	...	...	...	...	...	2	...	...	1	1	...	...	1	...	1	...	...	1	799	...	$ 30.00

Name of Mission.	Stations where missionaries reside.	Out-stations.	Organized Churches.	Wholly self supporting.	Partially self supporting.	Communicants.	Males.	Females.	Boys' Boarding Schools.	Pupils.	Boys' Day-schools.	Pupils.	Girls' Boarding Schools.	Pupils.	Girls' Day Schools.	Pupils.	Theological Schools.	Students.	Sunday Schools.	Scholars.	School Teachers.	Ordained preachers and pastors.	Assistant preachers.	Colporteurs.	Bible women.	Church buildings for Christian worship.	Chapels and other preaching places.	Hospitals.	In-patients last year.	Out-patients last year.	Dispensaries.	Patients treated last year.	Medical Students.	Total contributions of the Native Christians for all purposes last year.
BRITISH MISSIONS.																																		
Lond. Miss. Soc., Peking & Tientsin,	2	12	2	2	...	348	261	87	...	...	...	...	...	...	...	30	...	8	...	...	...	3	8	...	1	2	11	...	21	10,787	...	7,125	2	$152.25
Do. Hankow, [Issin,	2	3	3	...	2	415	311	104	...	...	...	4	...	...	1	...	...	...	...	...	...	1	5	...	1	5	...	...	450	4,606	...	...	...	68.08
Do. Shanghai,	1	5	3	...	2	184	105	79	...	...	...	1	...	...	5	62	...	1	...	...	...	4	8	2	2	8	14	...	611	14,140	...	...	...	227.66
Do. Amoy,	1	22	20	3	17	672	430	242	...	...	...	3	49	...	...	...	...	4	1	25	4	2	19	2	2	6	10	...	...	...	...	...	...	887.44
Do. Hongkong & Poklo,	...	...	...	1	5	446	*268	*178	...	...	...	4	200	...	...	...	...	...	...	...	...	...	10	4	1	...	...	...	...	...	...	...	...	140.60
Do. Canton (No report),	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Totals, ...	7	48	33	6	26	2,065	1,375	690	...	...	...	8	253	1	30	...	2	13	1	...	25	11	45	10	6	24	35	4	1,491	29,739	...	7,125	2	$2855.10
Methodist New Conn., Tientsin,	1	10	11	...	7	429	312	117	...	...	5	75	...	...	2	6	2	24	7	110	8	8	15	2	1	2	25	...	...	...	...	...	1	$60.00
Totals, ...	1	10	11	...	7	429	312	117	...	...	5	75	...	...	2	6	2	24	7	110	8	8	15	2	1	2	25	...	...	...	...	...	1	$60.00
Un Meth Free Church, Ningpo,	1	6	5	...	5	151	*91	*60	...	...	2	36	1	7	...	1	...	...	...	...	2	...	...	...	...	1	1	...	...	...	...	...	...	$71.00
Totals, ...	1	6	5	...	5	151	91	60	...	...	2	36	1	7	...	1	...	...	...	...	2	...	...	...	...	1	1	...	...	...	...	...	...	$71.00
Wesleyan Methodists, Hankow,	1	1	...	1	...	105	84	21	...	...	3	62	...	...	...	22	...	...	...	...	4	...	2	...	...	2	1	...	...	...	...	...	...	$37.00
Do. Wuchang,	1	...	1	...	1	40	31	9	...	...	2	45	...	...	...	...	...	...	...	...	2	...	1	...	...	...	1	...	...	...	...	...	...	20.00
Do. Kiukiang, Wu-	2	2	...	...	2	18	16	2	...	...	...	...	...	...	...	...	...	...	...	...	1	...	2	...	...	4	1	...	...	...	...	...	...	12.00
Do. Canton, [such	2	3	3	...	3	137	91	46	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	2	6	...	...	...	...	...	...	$105.00
Totals, ...	6	6	7	...	7	361	222	79	...	...	5	107	...	...	...	22	...	...	...	...	7	...	5	...	...	9	8	1	88	1,208	1	1,356	...	$234.00
Canadian Presbyterian North	1	11	...	...	12	147	83	62	...	...	5	85	...	...	...	...	1	8	...	...	...	...	12	...	...	...	12	...	...	...	...	...	...	$50.00
Formosa Mission, (Tamsui),																																		
Totals, ...	1	11	...	...	12	147	83	62	...	...	5	85	...	...	...	...	1	8	...	...	...	...	12	...	...	...	12	...	...	...	...	...	...	$50.00

Name of Mission.	Stations where missionaries reside.	Out-stations.	Organized Churches.	Wholly self supporting.	Partially self supporting.	Communicants.	Males.	Females.	Boys' Boarding Schools.	Pupils.	Boys' Day-schools.	Pupils.	Girls' Boarding Schools.	Pupils.	Girls' Day Schools.	Pupils.	Theological Schools.	Students.	Sunday Schools.	Scholars.	School Teachers.	Ordained preachers and pastors.	Assistant preachers.	Colporteurs.	Bible women.	Church buildings for Christian worship.	Chapels and other preaching places.	Hospitals.	In-patients last year.	Out-patients last year.	Dispensaries.	Patients treated last year.	Medical Students.	Total contributions of the Native Christians for all purposes last year.
BRITISH MISSIONS.																																		
Eng. Presbyterian, Amoy, Formosa, &c.	1	21	8	1	7	631	*431	*210	...	...	10	120	1	18	...	...	1	14	...	...	7	1	23	5	...	24	2	...	...	...	...	...	...	$709.80
Do.	1	25	14	...	26	907	613	354	...	...	7	80	...	...	...	...	1	7	...	...	...	...	24	1	...	26	...	...	...	...	...	...	...	500.00
Totals, ...	2	46	22	1	33	1,538	1,044	564	...	...	17	200	1	18	...	...	2	21	...	...	7	1	47	6	...	50	2	2	782	4,867	...	6,391	2	$1,209.80
Irish Presbyterian, Newchwang.	2	3	...	...	...	31	21	7	1	22	...	...	...	11	...	8	...	...	...	...	...	3	3	...	...	...	5	...	...	...	...	...	...	...
Totals, ...	2	3	...	...	...	31	21	7	1	22	...	...	...	11	...	8	...	...	...	...	...	3	3	...	...	...	5	...	...	...	...	...	...	...
Scotch Un. Pres., Newchwang [(No report).	1	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Do. Chefoo.	1	2	1	...	...	31	11	20	...	...	1	22	1	11	1	20	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Totals, ...	1	2	1	...	...	31	11	20	...	...	1	22	1	11	1	20	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Unconnected, Chinkiang.	1	...	...	...	...	...	...	...	1	19	...	...	...	...	...	...	...	...	...	4	2	...	...	...	...	...	...	...	...	...	...	...	...	...
Totals, ...	1	...	...	...	...	...	...	...	1	19	1	4	...	...	...	...	...	...	...	4	2	...	...	...	...	...	...	...	...	...	...	...	...	...
CONTINENTAL MISSIONS.																																		
Basel Miss. Hongkong & Inland.	4	16	12	...	...	953	*477	*476	2	116	6	95	2	121	...	...	...	10	...	...	14	2	26	1	1	4	16	...	...	...	...	...	...	$723.00
Totals, ...	4	16	12	...	...	953	*477	*476	2	116	6	95	2	121	...	...	...	10	...	...	14	2	26	1	1	4	16	...	...	...	...	...	...	$723.00
Rhenish Mission, Canton, &c.	4	11	...	...	...	318	210	108	1	30	8	170	...	3	1	15	1	16	...	...	10	1	14	2	1	11	9	...	...	6	...	1	...	...
Totals, ...	4	11	...	...	...	318	210	108	1	30	8	170	...	3	1	15	1	16	...	...	10	1	14	2	1	11	9	...	...	6	...	1	...	...

* Averaged or Approximate.

† Not official.

‡ The religious services only maintained by the Mission.

SUMMARY.

Name of Mission.	Stations where missionaries reside.	Out-stations.	Organized Churches.	Wholly self supporting.	Partially self supporting.	Communicants.	Males.	Females.	Boys' Boarding Schools.	Pupils.	Boys' Day-schools.	Pupils.	Girls' Boarding Schools.	Pupils.	Girls' Day Schools.	Pupils.	Theological Schools.	Students.	Sunday Schools.	Scholars.	School Teachers.	Ordained preachers and pastors.	Assistant preachers.	Colporteurs.	Bible women.	Church buildings for Christian worship.	Chapels and other preaching places.	Hospitals.	In-patients last year.	Out-patients last year.	Dispensaries.	Patients treated last year.	Medical Students.	Total contributions of the Native Christians for all purposes last year.
AMERICAN MISSIONS.																																		
American Bapt. Miss. Union (South),	4	35	12	...	7	708	371	337	1	20	...	...	1	23	1	23	1	5	1	50	9	3	34	3	17	11	29	...	...	...	...	2	2,000	1	$ 152.00
Do.	3	7	6	1	2	355	212	143	...	...	...	...	...	20	...	...	...	2	2	105	14	4	9	1	8	6	6	...	...	...	...	4,142	...	671.00
Seventh Day Baptists,	...	1	1	1	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
American B. C. F. Miss. Un.,	9	15	1	...	11	425	298	144	2	29	...	...	...	...	...	...	...	1	1	237	17	1	2	...	2	1	1	...	...	...	...	...	...	155.00
American Episcopal Mission,	5	3	...	...	...	253	143	110	3	85	4	34	1	32	2	65	1	2	1	60	21	1	5	1	2	1	2	1	2	251	1	6,139	4	385.00
Do. Meth. Epis. (North),	4	83	76	1	75	1,346	894	452	1	8	11	32	1	78	5	114	1	2	1	914	23	1	13	2	8	2	2	1	2	23	1	681	1	625.00
Do. Do. (South),	2	5	4	...	...	112	50	62	1	15	5	71	1	24	2	24	1	3	1	60	9	2	2	1	3	2	2	1	3	604	3	3,203	12	1198.15
Do. Presbyterian (North),	10	35	25	6	14	1,438	728	710	8	146	18	289	10	146	14	241	1	11	5	535	52	13	49	2	30	5	34	5	22.00	1,551	3	1,150	...	229.00
Do. Do. (South),	2	...	...	...	2	22	11	11	2	24	6	103	1	30	1	30	1	1	1	60	10	3	4	1	2	1	2	...	...	...	...	...	...	1852.50
Reformed Church,	1	14	7	2	6	501	402	99	...	...	6	50	1	25	1	14	...	1	1	60	7	1	3	...	2	1	1	...	...	...	...	...	...	...
Woman's Union,	1	...	...	...	...	5	1	4	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Totals,	41	215	150	11	125	5,364	3,117	2,189	19	347	53	1,235	24	464	57	957	9	34	23	2,110	178	42	212	28	62	112	153	6	2,240	58,870	14	19,107	19	2,782.85
BRITISH MISSIONS.																																		
China Inland,	11	20	19	...	2	435	272	163	2	21	1	16	4	47	...	...	...	2	1	60	4	3	24	1	6	3	31	1	356	4,000	1	5,000	...	$ 176.23
Church Missionary Society,	16	165	50	...	48	1,204	778	426	4	56	20	457	4	65	11	732	1	43	2	660	35	10	103	8	20	22	99	1	364	4,000	1	5,000	6	806.41
Society for Prop. of Gospel,	1	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Baptist Missionary Society,	2	48	33	6	...	62	50	12	...	...	...	...	...	...	...	...	...	...	...	...	...	1	6	...	...	...	...	...	...	...	...	...	...	30.00
London Missionary Society,	7	48	33	6	25	2,005	1,262	743	8	235	5	775	2	36	1	7	1	30	4	2	2	1	24	1	2	2	25	1	1	45	1	7,125	2	980.79
Methodist New Connexion,	1	10	11	...	7	459	212	247	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	60.00
United Methodist Free Church,	1	6	5	1	5	151	53	98	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	74.00
Wesleyan Methodist,	6	6	7	...	7	301	222	79	...	...	10	269	5	269	...	...	...	5	1	110	...	...	...	...	...	...	...	...	...	...	...	...	...	179.00
Canadian Presbyterian,	1	11	...	...	...	143	83	60	...	...	5	85	1	18	...	...	...	1	1	60	...	...	1	...	...	...	...	...	...	...	...	...	...	2,000.00
Do.	1	4	2	1	...	33	33	...	...	...	17	260	1	18	...	...	...	2	1	60	...	...	1	...	...	...	...	...	...	...	...	...	...	1,092.85
English,	2	3	...	...	1	24	7	17	...	...	1	40	1	11	...	...	...	1	1	60	...	...	1	...	...	...	...	...	...	...	...	...	...	7.00
Do.	2	3	...	...	1	31	20	11	...	...	1	22	1	11	...	...	...	1	1	60	...	...	1	...	...	...	...	...	...	...	...	...	...	...
North United Presbyterian,	1	2	1	...	...	50	11	39	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Unconnected,	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Totals,	42	366	150	7	125	6,964	4,264	2,700	19	347	53	1,235	24	464	57	957	9	34	23	2,110	178	42	212	28	62	112	153	6	2,240	58,870	14	19,107	19	$ 1,782.85

FINAL SUMMARY.

Name of Mission.	Stations where missionaries reside.	Out-stations.	Organized Churches.	Wholly self supporting.	Partially self supporting.	Communicants.	Males.	Females.	Boys' Boarding Schools.	Pupils.	Boys' Day-schools.	Pupils.	Girls' Boarding Schools.	Pupils.	Girls' Day Schools.	Pupils.	Theological Schools.	Students.	Sunday Schools.	Scholars.	School Teachers.	Ordained preachers and pastors.	Assistant preachers.	Colporteurs.	Bible women.	Church buildings for Christian worship.	Chapels and other preaching places.	Hospitals.	In-patients last year.	Out-patients last year.	Dispensaries.	Patients treated last year.	Medical Students.	Total contributions of the Native Christians for all purposes last year.
American Missions, ...	41	215	150	11	115	5,300	3,117	2,183	19	347	93	1,255	24	464	57	937	9	94	92	2,110	178	42	212	28	62	113	183	6	1,390	47,635	14	25,197	19	$1492.80
British Missions, ...	42	269	150	7	120	6,464	4,264	2,200	8	118	70	1,571	12	189	24	335	9	115	23	405	88	28	265	43	96	115	239	10	2,340	39,670	4	5174	10	647.00
Continental Missions, ...	8	27	12	...	...	1,271	687	584	3	146	14	265	2	124	1	15	2	22	...	...	24	3	34	3	2	15	25	...	...	...	6	...	1	...
Totals, ...	91	511	312	18	243	13,035	8,068	4,967	30	611	177	2,991	38	777	82	1,307	20	231	115	2,605	290	73	511	76	90	243	437	16	3,730	87,305	24	31281	30	$2027.80

SUMMARY.

Name of Mission.	Stations where mis ionaries reside.	Out-stations.	Organized Churches.	Wholly self supporting.	Partially self supporting.	Communicants.	Males.	Females.	Boys' Boarding Schools.	Pupils.	Boys' Day-schools.	Pupils.	Girls' Boarding Schools.	Pupils.	Girls' Day Schools.	Pupils.	Theological Schools.	Students.	Sunday Schools.	Scholars.	School Teachers.	Ordained preachers and pastors.	Assistant preachers.	Colporteurs.	Bible women.	Church buildings for Christian worship.	Chapels and other preaching places.	Hospitals.	In-patients last year.	Out-patients last year.	Dispensaries.	Patients treated last year.	Medical Students.	Total contributions of the Native Christians for all purposes last year.
CONTINENTAL MISSIONS.																																		
Basel Mission, ...	4	16	12	...	...	953	*477	*476	2	116	6	95	2	121	...	15	1	10	...	...	14	2	20	1	1	4	16	...	...	...	...	...	...	...
Rhenish Mission, ...	4	11	...	...	...	318	210	108	1	30	8	170	...	3	1	...	1	12	...	...	10	1	14	2	1	11	9	...	...	...	6	...	1	...
Totals, ...	8	27	12	...	...	1,271	687	584	3	146	14	265	2	124	1	15	2	22	...	...	24	3	34	3	2	15	25	...	...	...	6	...	1	...

Note.—1. The numbers given for stations and out-stations do not represent the actual number of stations in China, as in many instances different missions have stations in the same place.

Note—2. With reference to the out-patients at the Hospitals and Dispensaries, the numbers do not always represent only new cases.

	OMITTED ON P. 484 OF THE RECORDS ENG. PRESB. MISSION SWATOW.	CORRECTED SUMMARY OF ENG. PRESB. MISSION. P. 485	CORRECTED SUMMARY OF BRITISH MISSIONS. P. 486	CORRECTED FINAL SUMMARY. P. 486
Stations where missionaries reside	1	3	43	92
Out-stations	21	70	290	532
Organized Churches	6	28	156	318
Wholly self supporting	...	1	7	18
Partially self supporting	21	54	149	264
Communicants	480	2088	6944	13515
Males	240	1284	4504	8308
Females	240	804	2440	5207
Boys' Boarding Schools	1	1	9	31
Pupils	36	36	154	647
Boys' Day-schools	...	17	70	177
Pupils	...	200	1471	2991
Girls' Boarding Schools	1	2	13	39
Pupils	17	35	206	794
Girls' Day Schools	...	...	24	82
Pupils	...	...	335	1307
Theological Schools	1	3	10	21
Students	5	26	120	236
Sunday Schools	...	...	23	115
Scholars	...	...	495	2605
School teachers	3	10	91	293
Ordained preachers and pastors	...	1	28	73
Ass'tant preachers	8	55	273	519
Colporteurs	1	7	46	77
Bible-women	2	2	28	92
Church buildings for Christian worship	3	53	118	246
Chapels and other preaching places...	20	22	249	457
Hospitals	2	4	12	18
In-patients last year	1565	2347	3905	5295
Out-patients last year	1300	6167	41170	88805
Dispensaries	...	...	4	24
Patients treated last year	...	...	16174	41281
Medical Students	3	5	13	33
Total contributions of Native Christians for all purposes last year...	$300	$1602.89	$5089.08	$9571.92

NO.	NAME OF MISSIONS.	MARRIED INCLUDING THEIR WIVES.	SINGLE MALE.	SINGLE FEMALE.	TOTALS.
	AMERICAN.				
1	American Baptist Missionary Union,	12	2	2	16
2	Do. (South), ...	8	...	3	11
3	Seventh Day Baptist, ...	...	...	...	...
4	Am. Board of Commiss. for For. Miss.	40	3	7	50
5	Protestant Episcopal Mission, ...	10	...	2	12
6	Methodist Do. (North), ...	26	3	8	37
7	Do. Do. (South), ...	6	1	...	7
8	Presbyterian Mission (North), ...	44	3	12	59
9	Do. (South), ...	4	3	3	10
10	Reformed Dutch Mission, ...	4	1	1	6
11	Woman's Union Mission, ...	...	...	2	2
	BRITISH.				
12	Baptist Mission, ...	...	2	...	2
13	China Inland Mission,...	28	16	10	54
14	Church Mission, ...	28	4	1	33
15	Propagation of the Gospel, ...	...	3	...	3
16	London Mission, ...	38	3	2	43
17	Methodist New Connexion, ...	8	...	...	8
18	United Methodist Free Church, ...	2	2	...	4
19	Wesleyan Mission, ...	20	9	4	33
20	Canadian Presbyterian, ...	4	...	...	4
21	English Do.	20	3	...	23
22	Irish Do.	4	...	...	4
23	Scotch United Presbyterian,... ...	4	2	2	8
24	Soc. for Promo. of Female Education,	...	...	3	3
	CONTINENTAL.				
25	Basel Mission, ...	12	3	...	15
26	Rhenish Mission, ...	10	1	...	11
	BIBLE SOCIETIES.				
27	American Bible Society, ...	2	...	...	2
28	British and Foreign Bible Society, ...	...	2	...	2
29	National Bible Society of Scotland, ...	4	...	...	4
30	UNCONNECTED.	6	...	1	7
	Totals, ...	344	66	63	473

Total number of Missionaries ... 473
„ exclusive of Missionaries' wives 301

NOTE.—Some alterations might have to be made in a few of the above figures, for the sake of perfect accuracy; but it is believed that the totals would not be affected materially thereby.

STATISTICS OF ROMAN CATHOLIC MISSIONS IN CHINA.

Taken from the "*Bulletin des Missions Catholiques*" for 1807.*

VICARIATE-APOSTOLIC OF	NAME OF MISSION.	EUROPEAN MISSIONARIES.	†NATIVE PRIESTS.	CHRISTIANS.
Pechili { North	Congregation de la Mission (Lazarists),	14	20	27,000
Pechili { West	Do. Do. Do.	5	15	20,000
Pechili { East	Society of Jesus,	11	...	20,000
Shantung	Franciscans,	7	7	10,750
Shansi	Do.	8	16	15,200
Honan	Milan Congregation of Foreign Missions,	5	...	3,200
Kiangnan { Kiangsu / Nganwhei	Society of Jesus,	42	...	81,000
Kiangsi	Congregation de la Mission (Lazarists),	5	12	11,000
Chekiang	Do. Do. Do.	7	16	4,000
Fokien (including Formosa)	Dominicans,	16	10	25,000
Hoopeh	Franciscans,	20	14	16,800
Hunan	Do.	3	11	2,680
Shensi	Do.	7	17	23,000
Szechuen { East	Congregation des Missions Etrangers de Paris,	10	...	38,000
Szechuen { West	Do. Do. Do.	12	...	35,000
Szechuen { South	Do. Do. Do.	12	...	17,000
Kwangtung	Do. Do. Do.	21	...	20,000
Yunnan	Do. Do. Do.	11	...	8,500
Kweichau	Do. Do. Do.	19	...	10,000
Manchuria	Do. Do. Do.	11	...	8,000
Mongolia	Belgian Congregation of Foreign Missions,	8	...	8,400
Totals,		254	‡138	401,530

ÆSOP IN MONGOLIA.

THE following fables are selected from a number which a Mongol teacher dictated in his attempts to familiarise a foreigner with the language of Mongolia. It will be seen at a glance that most of them are not native to the country, but come from a land abounding with sights and scenes unknown to Mongolia. One or two of them, though, have a very Mongol look about them, and doubtless a good many of them have adopted more or less of a Mongol dress. The teacher referred to above afterwards committed them to writing, but whether he copied them from a book or merely wrote them from memory and added the "*Morals*" *out of his own head*" it is impossible to say; vari-

* These statistics are the latest that could be obtained, but are correct only to the year 1870. Since then there have been some considerable changes; for instance in Kiangnan there are now 52 European Missionaries, and 88,000 native Christians, instead of 42 and 81,000 as above.

† The figures in this column are taken from the "*Annals of the Propagation of the Faith*" for 1867.

‡ This does not represent the full total of Native Priests, as there is no report from some of the Missions.

ous attempts on the part of the present writer, to obtain a volume of fables in print or M. S. having uniformly ended unsuccessfully. From some points of view some of the fables might be improved by a few alterations and corrections, but it has been deemed better to refrain from interfering with them, and to present them in the shape in which they appear to be current in Mongolia. It is not claimed for the fables that they are new or unknown to the world, but among them there may, perhaps, be some with which all readers of the Recorder may not be familiar.

I.—*The Hare and the Lion.*

There was a lion that used to vary his diet by eating in turn one from all the kinds of the beasts of the field. One day it was the hare's turn and the lion looking sorrowfully at the the animal said; "A poor meal for me to-day. You'r not worth eating; you won't even fill up the chinks between my teeth. Little use in eating you." The hare replied, "Do please condescend to eat me, I have just had a narrow escape from being eaten by an animal as terrible looking as you." The lion, in a rage, demanded: "Where is there any animal like me, let me see him!" The hare led him away to a well and told him to look down. Look down he did and there sure enough saw a beast that twisted his face, looked daggers, set up his mane, and showed his teeth as fiercely as he did. The lion could not stand this and leaping down to fight his rival perished in the water.

Moral. If a man has good intellectual powers don't despise him though his bodily strength may be small; and since powerful enemies can be overcome by mental power seek to develop the powers of the mind.

II.—*The blind Tortoise in the well.*

A blind tortoise lived in a well. Another tortoise, a native of the ocean, in its inland travels happened to tumble into this well. The blind one asked of his new comrade whence he came. "From the sea." Hearing of the sea, he of the well swam round a little circle and asked: "Is the water of the ocean as large as this?" "Larger," replied he of the sea. The well tortoise then swam round two thirds of the well and asked if the sea was as big as that. "Much larger than that" said the sea tortoise. "Well then, asked the blind tortoise "Is the sea as large as this whole well?" "Larger" said the sea tortoise. "If that is so," said the well tortoise, "how big then is the sea?" The sea tortoise replied; "You having never seen any other water than that of your well, your capability of understanding is small. As to the ocean, though you spent many years in it, you would never be able to explore the half of it, nor to reach the limit, and it is utterly impossible to compare it with this well of yours." The tortoise re-

plied "It is impossible that there can be a larger water than this well; you are simply praising up your native place with vain words."

Moral. People of small attainments, who cannot conceive of the acquirements of men of great abilities, and who pride themselves on their own learning and talent are like the blind tortoise in the well.

III.—*The seven Lice and the Flea.*

A hermit had seven lice in his coat, which used to interrupt his devotions to such an extent, that, at last, he made an agreement with them, that if they would not bite him when he was at his exercises, he would not banish them for biting him in his times of leisure. This arrangement did well enough till a flea arrived. "Ha, comrades" said the flea, you are snug here, I'll stay with you." The lice informed him of the compact and asked him to observe it. The flea replied: "He has bargained with you, he has not bargained with me, devotions or no devotions I don't care, here goes." The lama felt him biting. "Ah" said he "the lice have not kept their word." So saying he interrupted his devotions, and opened his garment, whereupon the flea jumped out and escaped. Seeing the lice all there the lama reproached them with their bad faith. They related to him the whole of the circumstances, but, thinking they were deceiving him, he caught them and threw them far away.

Moral. Warned by this disaster brought upon the seven lice by the wicked flea beware of bad compainous.

IV.—*The Trader and the Madman.*

A trader travelling alone, as he toiled up a mountain pass, meeting a madman asked if there were any dangers on the the other side of the hill. The madman replied: "on the other side are fire and water, weapons and robbers, from which there is no escape." The trader hearing this turned back without accomplishing his purpose. The madman's foolish words were no good to himself and were hurtful to the trader.

Moral. Avoid foolish words.

V.—*The Crow and the Lama.*

A lama was in the habit of giving a handful of food to a crow daily, when he drew his rations at noon. One day the crow did not come. Next day, when noon came, the bird expected double rations, but did not get them, and, enraged at the lama, went off to some robbers and said that the lama had a large number of gold coins. Among the robbers was a man who understood the language of the crows, so, hearing this report, the robbers went to the lama and demanded his gold money.

The lama denied having gold in his possession and asked who told them that he had such wealth. Hearing that a crow told them,

the lama related the whole circumstances of the case, and the robbers perceived that the lama had no gold, and that the crow was a poor foolish creature. After this the crow got no more food from the lama and had to live on short rations.

Moral. Don't quarrel with your bread and butter.

Also; If a man can thus by learning understand the language of the lower animals, how much more will not he understand human language!

VI.—*The Parrot and the King.*

Long ago a certain king went a hunting and caught a parrot that could speak. The parrot said to the king, "O king don't go a hunting, a chieftain has meantime murdered your wives and your children and plundered your palace." "Evil words hast thou spoken," said the king, then, having killed the parrot, he went off to the abode of the chieftain slew a number of men and returned to his palace to find that there was nothing the matter.

Finding all quiet and peaceful he then discovered that the words of the parrot had been false, and felt extremely sorry for what he had done.

Moral. False and idle words are disastrous, so beware of them.

VII.—*The reformed Cat.*

A cat was in the habit of stealing many things from a lama and last of all stole his rosary. The lama gave chase and seized the animal by the tail just as it was entering a hole. Pulling lustily the tail gave way, and the cat in pain and destitute of food, was soon reduced to great straits. With a view to improve her condition she hung the rosary on her neck and went out to a convenient place on the plain. By and by a field rat saw her and was about to flee when the cat hailed her and said, "Don't be afraid, my child, I am a cat that has taken holy orders, I don't destroy life, I do nothing wicked. I exhort you to lead a holy life like me."

The news spread among the rat tribe and they gathered in numbers to hear the cat chant prayers (purring). At the conclusion of the service, the cat told them to form into a procession, march round her from left to right in single file, and depart one by one to their several holes. The last one she devoured.

This continued some length of time, and the rat tribe gradually decreased till it became a subject of remark and suspicion were excited. The leader of the rats, taking a companion, proceeded to investigate the cat's excrement, and finding hair and bones, their worst suspicions were confirmed. Next day, after service, the leader of the rats asked the cat, "O teacher, on what sort of food do you deign to live"? "I live on dry leaves and grass" the cat replied. The leader next called

a mass meeting of the rats, related to them the whole discovery, and gave orders to have a bell and a rope stolen from the abode of some man. The bell would be suspended from the neck of the cat, and if on any occasion after a service the bell should be heard to tinkle, they were all to turn back and see what was up. The bell was procured, and at next service, the leader of the rats in a complimentary speech, presented the teacher with an ornament and, suiting the action to the word hung the bell from the cat's neck. After the close of the service, as all were going home, suddenly the bell sounded and hurrying back the cat was seen in the act of devouring a rat. The leader thus addressed her: "O teacher, you have fattened, but we have become few, and have not flourished under this religion. We now invite our teacher to return to your own place, but before you go tell us how it happens that though you eat grass only you leave so many traces of bones and hair." The rats then left for their own abodes, and the cat, taking it to heart that all the trouble arose from carelessness, instituted the custom for all cats in the future to bury their excrement.

Moral. Murder will out.

VIII.—*Pebbles for Jewels.*

A set of half witted people went to the sea to gather precious stones. Not being well able to discriminate between true and false stones, they took for precious a lot of common pebbles thinking they must be good because they were of bright colour and heavy. The really precious stones being of uncertain colour and light weight they rejected as worthless.

Moral. The generality of people make the same mistake with regard to religion. Wealth, fame, honour, look brighter and better and are preferred to the fruits of religion, but in reality those who reject religion for wordly things are rejecting diamonds and choosing common pebbles.

IX.—*Mouse and Elephant.*

A mouse fell into a pit and could not get out. An elephant hearing its little piteous voice looked into the pit and, seeing a mouse, lowered down his tail which the mouse laid hold of and thus reached the surface. The little aminal thanked his great deliverer and said he would never forget the kindness he received. The elephant said he had helped him only because he had been moved by pity, and disclaimed any hope of being repaid for his trouble, and dismissed the mouse with a benediction.

Years passed by, and the same elephant, old and infirm, fell into a ravine too narrow to permit him to rise. This same mouse, seeing his distress, collected all the mice in these parts, and scraped away one side of the ravine, making it wide enough for the elephant to rise.

Moral. Be helpful to others and you will be helped yourself.

X.—*The Pearl Borer.*

A lad learned to bore pearls, and priding himself on the attainment learned nothing more. Other lads, his companions, learned many things, and succeeded in life to such an extent that he who could bore pearls before they could do anything, was left far behind them and was glad to hire himself out to them as their servant.

Moral. Don't be too proud of any attainment, and always be diligent to learn more.

XI.—*The Bad Tempered Monkey.*

A sparrow had its nest half way up a tree, in the top of which dwelt a monkey. After a heavy rain, the sparrow, snug and dry in its nest, saw the monkey shaking his dripping body and addressed him thus:—"Comrade, your hands are skilful, your strength great, your intellect clever, why do you live in such a miserable state? Can't you build a sung nest like mine?" The monkey, angered at the complacency of the sparrow, replied:—"Am I to be mocked by an evil creature like you? Your nest is snug is it?" So saying he destroyed it and threw it down.

Moral. Don't talk with a passionate man.

XII.—*Fox and Bird.*

A fox and a bird made friends and lived together. While the parent bird was away searching for food, the fox used to devour one of the young birds. This continued till all the fledgelings were gone. The mother bird, then aware of the fate of her young, resolved to be avenged, and, finding a trap set, decoyed the fox to it and saw him caught.

Moral. Beware of an evil intentioned man.

XIII.—*The Painted Fox.*

A fox finding a deserted dyer's sink containing blue colour, painted itself all over of a beautiful azure hue, and went and showed itself to the other animals. They did not recognise him and asked him:—"Who are you?" The fox replied:—"I am the king of the beasts."

The lions and other creatures then all did him homage, and the fox, when he travelled, rode on the lion's back, lording it over all classes of animals generally but carrying it with an especially high hand in the assembly of the foxes. After a time the fox sent provisions to his mother, who, hearing the whole tale, sent back word to her son not to trouble himself about her, but to occupy himself with the affairs of his kingdom. The messenger foxes hearing this, filled with envy, went to the other beasts and said; "This king of yours is but a fox after all; if you honour him, why don't you honour us, he is just like us."

"Like you," said the other beasts, "why, he is a different colour altogether." The foxes replied: "As to the colour, wait till the first month of spring. In that month on the night of the star called Bos, we foxes howl. If we don't howl our hair falls off. On that night you can decide the question and know whether or not your king is a fox."

When that night came all the other foxes howled aloud, and the blue fox, afraid lest its hair should fall off, howled in a low voice, but still loud enough for the other beasts to hear him. They thus knew that their pretended king was but a fox after all, and the lion, enraged at being deceived, killed him with one stroke of his paw.

Moral. Though you attain to high rank don't oppress your inferiors.

XIV.—*The Fox and the Woman.*

Long ago a married woman, while on her way to keep an assignation, fell into the hands of robbers who stripped her of her ornaments and clothes, and left her naked. Ashamed alike to meet her paramour or to return home, she collected a heap of leaves and lay hid near the shore of a lake. A fox happened to pass that way with a piece of flesh in his mouth. Just then a fish leaped out of a wave, and as the wave retreated the fish was left floundering on the dry land. The fox laying down the flesh he carried, rushed to take the fish, but before he could reach it, the succeeding wave, swept it back into the lake, The fox now returned to pick up the piece of flesh, but a crow swooping down carried it off, and left the disappointed fox staring hither and thither in bewilderment. From her heap of leaves the woman thus addressed him: "You dropped the meat you carried and tried to catch a fish, but the fish is in the bottom of the lake, and the meat has gone aloft into the sky, and whom are you looking at now, staring about there?" The fox replied: "I am looking at you, a bad woman, who, leaving her wedded husband for a paramour, lost her ornaments and garments by robbers, and are glad to sit in shame covered with leaves."

Moral. If you speak evil of others, you will be evil spoken of yourself.

XV.—*Strain at a Gnat and Swallow a Camel.*

A traveller noticed a parrot clearing the water with his wing, and asking what it meant, the parrot replied: "I clear the water to avoid drinking flies and thus destroying life." The parrot flew off, and a little further on the same traveller saw the same bird perched on a wall saying his prayers. Taking a liking for such a pious bird, the traveller went up to where he was, and found him busily feasting on acorns!

On the same journey, the traveller entered an abode, and found the master of the house feasting a priest whom he had invited to perform services. On the ground, in front of the priest was a piece of gold. The priest slyly stuck a piece of wax on his praying sceptre, and thus, unnoticed, picked up the gold and put it into the bosom of his coat. As the priest left the house he happened to see a piece of silk thread sticking to his dress. This thread he pompously returned to the master of the house, saying that it would be sinful in him, a priest, to take anything out of the house that had not been given him.

Moral. Don't be a hypocrite.

HOINOS.

THE WORDS ELOHIM AND JEHOVAH IN GENESIS.

BY REV. WILLIAM AIKMAN, D.D.

THE unity and authenticity of the Book of Genesis seem not to have been called seriously in question by any one who held the Bible to be a divine revelation until a little more than a hundred years ago. The Jewish Church always looked upon it as an independent book, and held that it was written by Moses. Josephus does not even hint that any one among his people ever doubted either fact. Philo and the Talmuds, both in their times, take for granted, or assert the same. It is so down to the present day. This opinion was adopted by the Christian Church, and held, pretty much without question, till the middle of the last century.

Jean Astruc, an eminent French physician, introduced a new and different theory respecting the book. Astruc was the son of a Protestant minister who on the Revocation of the Edict of Nantes became a Roman Catholic. He rose high in his profession, and was made professor of medicine in the college of France. He died in 1766. In 1753 Astruc published a duodecimo book at Brussels and Paris entitled "Conjectures on the Original Memoirs which, it apears, Moses used in Composing the Book of Genesis."

In this volume was started for the first time the theory, which has become so prevalent, that the Book of Genesis was compiled, in part, at least, from pre-existing documents, and that this is shown by the use of the two words ELOHIM and JEHOVAH in different portions of the book. This publication introduced those questions of authenticity and unity, suggested by supposed differences of style, which have interested if not edified so many people.

Astruc's position was this: He assumed that there had "existed a number of isolated documents, some twelve in all, which had subsequently, by the fault of transcribers, been joined and strung together in

the present form of Genesis."* Eichorn pruned and adopted this theory, and his learning and genius procured it a favorable reception throughout the whole of Germany, and so helped to give it a currency which has reached to our day.

It is not, of course, right to judge of a theory simply from its proponents or advocates, but this one does not gain any additional weight from the fact that it originated with a physician of the Court of Louis XIV., and was brought into prominence by a rationalizing critic, of whom Herzog's Encyclopædia says: "His works are more remarkable for attractive fluency of style than for depth and research. Although exceedingly popular at the time, they possess little substantial value." An American authority (M'Clintock & Strong's Cyclopædia) says of him: "The results of his criticism were that the Bible, *as we have it*, has only a moral and literary superiority over other books. The primeval history attributed to Moses was made up of ancient sagas, and gathered up, partly by Moses, into the Pentateuch. His system of interpretation multiplies paradoxes, and tends to uproot the Christian revelation, as such, entirely. His method of interpretation is fast passing into oblivion even in Germany."

To us the general system by which the book of Genesis is treated in this theory is simply a part of that destructive criticism which, if followed to its legitimate results, sweeps away the whole revelation of God in his word. It is precisely like that so-called science which is evermore taking guesses, surmises, and precipitate generalizations from half-made investigations, and parading them before the world as solid facts. It has, however, of late been happily growing thin and weak, and is hastening toward its death.†

In this paper we shall not have occasion to use the words "Elohist"

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* M'Clintock and Strong's Cyclopædia, iii, 778.

† A young friend of ours relates an incident of his student life at Göttingen, which illustrates the probable origin of much of this critical work. He found an advanced student with whom he boarded engaged on an elaborate essay, the object of which was to prove that Luke was not the author of the Gospel called by his name. The man was a splendid Greek scholar, an admirable linguist, and generally very able. The following conversation occurred between them:—"Why," said the American student, "are you spending time and brain work on the the topic?" "Because," replied the German student, "it will be an elaborate essay on an entirely new theme." "Do you expect to prove your point?" "Certainly I do! I shall adduce such proofs, external and internal, that no man shall be able to set them aside." "Well; what good will come of it, even if your arguments cannot be refuted?" "I shall have accomplished a great end. I shall be recognized as a writer and a thinker." "But suppose that no body *believes* your theory after all. What then?" "O, that does not matter. I do not believe it myself. But then, you see, I shall have made a work that shall give me rank among German thinkers." It may be strongly suspected that more than this man have invented theories about the books of the Bible with similar motives behind them, theories which have been adopted in other times and in other lands by those who were more honest and less discerning than they. It would not be strange if the theory of the Book of Genesis, of which we speak, were among the number whose origin was such as this.

and "Jehovist." They have no meaning to us. They are an assumption of the thing in question, and are, to us, only the jargon of mistake, and not the true teaching of biblical lore. There is a trick of philosophical skepticism against which we need to be on our guard—the theorist invents a technical term having its meaning only in his theory, he uses it over and over till it becomes familiar to his readers, and they use it too; his opponents use it in combating his theories, till by and by the term becomes fixed, and the thing which it suggested becomes an entity in the minds of men, not by reason of proof, but by the legerdemain of repetition. So we have in science "Protoplasm" *et id omne genus.*

We do not propose to follow the *minutiæ* of the argument by which this thoery is thought to be established. Many of them are fanciful and arbitrary, and almost all of them are assumptions so wholly gratuitous that ordinary reasoning cannot touch them. They can be met simply by a denial that their force is felt.

Those who hold Astruc's theory find in Genesis such differences in the use of the two words ELOHIM and JEHOVAH that they are satisfied that from two to twelve documents, or writers, must have been used or concerned in the work. On the contrary, we propose to exhibit the opposite theory, and endeavor to show from the use of these two words that this book is a unity, composed by one writer of consummate ability and skill.

If this point is established we need give no attention to the proof of the position that Moses was the author. There is no necessity of supposing another, since he meets all the possible requirements of the case, and the consenting voice of antiquity assigns him the place. It can be only a mere biblical dilettanteism that would seek critically to remove him from it.

The fact that methods of writing existed for an unknown period before his time is assumed, and with entire truthfulness, by those who doubt his authorship of the Book of Genesis. Every discovery which modern investigation has been able to make, only pushes the invention of letters farther and farther back into an unknown antiquity, antedating the time of Moses a thousand years. No improbability as to his authorship, therefore, can arise from this direction.

His personal ability to compose this book cannot for a moment be questioned. He who could write the laws which have lived and molded the jurisprudence of the civilized world and of all the centuries from that day to this, whose code has never been equaled in purity, justice, and benignity; he who could mold such a commonwealth, and throw his influence on four thousand years and over the earth, had

mental force enough to compose this histoy, and to avail himself of all existing materials to make it complete.

He had literary culture of the highest order. With a mind of vast power, he had received the best training that the richest court of the most learned nation of the time could give. Skilled in all the learning of the Egyptians, matured by the study and meditation of forty subsequent years, surely if any man of all the ages were able to write a book which should take its place and live forever in literature Moses was that man.

Laying aside the fact of his divine inspiration, and standing simply upon the ground of the broadest criticism, we are justified in saying that the man who could compose the Ninetieth Psalm—and we are among those who believe him to have been its author—who could compose the matchlessly glorious poems of the thirty-second and thirty-third chapters of Deuteronomy—poems whose solemn roll and everlasting swell come to us over the void of forty centuries like nothing else in all literature, that a man of such literary taste could have made such slovenly work as these writers impute to him is impossible. If we should grant that he only made use of materials or documents that he found in existence, that he simply edited them, we may safely assert that it is not within the bounds of possibility that a man of such culture, with such opportunities, making a book which should be the sacred book of his people, and which he intended should last in all their history, should have contented himself with shuffling together a dozen or so of disjointed fragments, and with so little literary skill that students, after thousands of years, reading in his dead language, should be able to select the scraps, mark with accuracy the beginning and end of each, and tell what was his and what was another author's. That a man of profound culture and immeasurable leisure should have done a piece even of editing in a manner so disgraceful—*credat Judæus!* No, we may not say that, for no Jew ever believed it.

We may go farther, and, laying aside for the moment all questions of authorship as far as Moses is concerned, we are justified in asserting that it is an improbability great enough to be an absurdity that any man of any age, whether of Solomon's time or Ezra's time, who should have taken upon himself to write or edit this book, could have done it in so unworkmanlike a manner as this theory demands. A literary hack employed in a modern publishing house would lose his place were he to do his work no better than these writers assure us the author of Genesis has done.

There is no necessity of refusing to believe that Moses, in writing this book, made use of older documents relating to the Creation and earlier history of the race. It is possible that he did, though it does

not seem to us very probable. It is difficult to conjecture where these authentic documents were to be found, by whom made, or how they had been preserved among this nomadic people. Yet it is not impossible that such documents were in existence and at hand. They *may* have been handed down through Abraham and Isaac and Jacob from Shem and Noah, if you please. They may have been taken as a part of his library into the ark by the second father of the race; they may have so passed into the hands of one of his children. The destructive critics believe a good many things, and believe them easily; and if any one feels like holding this, no strong objection need be made.

That Moses availed himself of a primitive revelation is much more probable. The remains of such a revelation can be traced more or less distinctly among almost all nations. It was probably, made to the progenitors of the race, and handed, by tradition, down through the ages. The inspired writer of this book may, at the command of God, have taken it, and, correcting the errors which time and tradition had connected with it, have put it in the form which it now wears as a part of this sacred narrative.

The words ELOHIM and JEHOVAH* have a closely defined and distinctive meaning as they are used in the Bible. ELOHIM is the generic name of God, God as the infinite Creator and Governor of the Universe, holding the same relation to all creatures whatsoever. It is necessary to endeavor to fix by etymology the meaning of the term. Such etymological endeavors are more or less unsatisfactory, and often illusive. The word is employed to designate the Supreme Being.

The word JEHOVAH comprehends this general idea, but has also a special and more limited signification—God brought into near and personal relations to men, and especially to his covenant people. While this distinction may not be always clearly defined, and while confessedly the one name is used interchangeably with the other, yet the difference between them is clearly evident in the Holy Scriptures. Elohim is God of the creation and of the human race; Jehovah is the same God as the God of his people, the God of Abraham, of Isaac, and of Jacob.

When Jonah was roused from his sleep, he was bidden by the terrified sailors to call upon his God. They had called up on theirs. "They cried every man unto his Elohim." They said to Jonah, "What meanest thou, O sleeper? Arise, call upon thy Elohim, if so be that Elohim will think upon us, that we perish not." (Jonah i, 6.)

* It will save trouble and the care of transfering in every case case the Hebrew words if we keep in mind the fact that, in our authorized versions, the words EL, ELOAH, and ELOHIM, in their various inflections, are uniformly rendered GOD, while the word Jehovah is with the same uniformity rendered LORD *e. g.* Gen. iii, 1: 'Which Jehovah Elohim —The Lord God—had made."

Jonah himself when the fatal lot had fallen upon him replies to their questions, "I am a Hebrew; and I fear Jehovah, Elohim of heaven, which hath made the sea and the dry land." They would not have understood all that he meant had he not used the word Jehovah—Jehovah, the covenant God of the Hebrew, was his Elohim. This distinctive use of the two words is carefully kept up throughout the book. When they who are not God's covenant people are referred to, the word Elohim is employed; when Jonah speaks, Jehovah is the word used, except in the last chapter, when the two are interchanged. "The people of Nineveh," it is said, "believed Elohim," and the king commanded the people to "cry mightily unto Elohim," "and Elohim repented of the evil." (iii, 5-10.)

This book, written some seven centuries after the Pentateuch, gives striking evidence not only of the distinction between the words, but the persistence with which it is maintained in the Bible.

A very remarkable instance of this distinctive use of the words is found in Jehovah's call to Cyrus in the forty-fifth chapter of Isaiah, perhaps a century later than the instance just referred to. Addressing the heathen king in prophecy, it is said, "And I will give thee the treasures of darkness,. . . .that thou mayest know that I, Jehovah, which call thee by thy name, am the Elohim of Israel. . . . I am Jehovah, and there is none else, no Elohim beside me." Cyrus was to understand that Jehovah was God, and that there was no God but Jehovah, the God of the people whom he was to set free.

We can observe the same distinction kept up with a deeper spiritual meaning in the Psalms, whether the earlier or the later. It is often very touching and impressive. Take as an example the Nineteenth Psalm. When David speaks of the creation, the material universe, as illustrating and proclaiming the greatness and the goodness of God to the whole world, EL is the word used—"The heavens declare the glory of God." But when the Scripture revelation, God's distinguishing gift to his people, (Rom. iii, 2,) is brought into view, then the more tender and personal word is used—"The law of JEHOVAH is perfect," (v. 7,) and so on to the end of the Psalm, where he softly prays, "Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O JEHOVAH, my strength and my Redeemer."

The distinction between the two words seems to take hold on the spiritual experience of the Psalmist. In psalms where God is regarded as withdrawn from the soul, and the believer looks toward him as from a distance, and cries after him as after an absent God, ELOHIM seems to be the natural word. It was less personal and less near; it was appropriate when God seemed far away.

Notice this in the Forty-second Psalm: "As the heart panteth

after the water-brooks, so panteth my soul after thee, O Elohim! My soul thirsteth for Elohim. . . . Why art thou cast down, O my soul? . . . . hope thou in Elohim: . . . . O my Elohim, my soul is cast down within me." For a moment the cloud uplifts itself, and then the word changes: "Yet JEHOVAH will command his loving-kindness in the day-time." But in a moment, as the darkness shuts him in again, he cries, "I will say unto Elohim my rock, Why hast thou forgotten me?" and the word at the end is still the distant word—"Hope thou in Elohim."

So in the Fifty-first Psalm, under a better consciousness of his sin, David does not take the covenant name into his pleading: "Have mercy upon me, O Elohim!"—and but once in the whole Psalm does he venture to use the word Jehovah.

The One Hundred and Nineteenth Psalm, which relates wholly to God's revelation in the Scriptures, and is an extended expression of the believer's confidence and love and joy, as we should expect, with a single exception in verse 115, where the more general word is accompanied by the appropriating pronoun, "My God," uses the one word Jehovah throughout the whole of its one hundred and seventy-six verses.

Indeed, the use of these two words in the Psalms so accurately varies with the peculiar spiritual feeling to be conveyed, that, given the tone of the psalm, we can almost predict the word which shall be employed. It may not be always immediately apparent, but it is so prevalent that it seems to be unmistakable. Perhaps, were we able to enter into the exact spiritual state of the writer's heart, we should be able in every case to perceive the accuracy of the choice of the term.*

The two words CHRIST and JESUS may illustrate what is meant here. They both refer to the same person, but the one has a wide Messianic sense, the other a more personal and individual sense. In moments of personal communion the latter would be the natural utterance, while perhaps, when the great kingdom of God is spoken of, the other word would be employed. The instinct of the Christian heart might lead unconsciously to the choice. It has been said that Paul was especially fond of the name Jesus, and that John uses it more frequently than the other Evangelists. We confess that we do not recognize this fact, though the supposition may illustrate the point before us.

* We are not sure but that Latimer had this distinction of terms, perhaps unconsciously, in his mind when he was giving an account of his examination before the bishops. "They," he says, (Froude's Hist. Eng., iii, p. 108,) "had appointed me there to write all mine answers: for they made sure work that I should not start from them: there was no starting from them: *God was my good Lord*, and gave me answer; I never else could have escaped it."

There is a fine case of the instinctive use of these two words in the account of the fight between David and Goliath, (1 Sam. xvii, 43–46.) "The Philistine cursed David by his Elohim." David said, "I come to thee in the name of Jehovah of hosts, the Elohim of the armies of Israel. . . .This day will Jehovah deliver thee into mine hand. . . . that all the earth may know that there is a God (Elohim) in Israel," Here the marked distinction between the two words is most forcibly exhibited. ELOHIM had a general sense, and was one which both the Philistine and David could employ; but JEHOVAH was restricted, and pointed out the covenant God in Israel.

These instances of the use of these words, each conveying the peculiar impression and thought, might be multiplied indefinitely outside the Pentateuch, (see Ruth i, 15–17); but we have presented illustrations enough to convey the meaning which we suppose to inhere in them. It would be rash to assert that the sharpness of the foregoing definition is everywhere and always maintained, yet the fact that it is not is no proof that the distinction does not exist. Much of the peculiar use of the words was, probably, instinctive, prompted by feeling rather than argument. If, as we have said in respect to the Psalms, we could get at the writer's exact mental state, we might detect the reason for his use of one or the other in every case. But more than this; we suppose that often, by a very clearly understood intention, the two words were used interchangeably for the very purpose of conveying, without any assertion, but all the more forcibly for that, the idea that Elohim and Jehovah were names of one and the same God.

With this distinction of our minds between the words, let us examine this Book of Genesis.

The book opens with an account of the creation of the world, of the origin of all things from the hand of an infinite Creator. The history is general, and has no special relation to human redemption or to God's moral universe. In accordance with this broad and general conception, the broad and general term Elohim is employed through the whole of the first chapter, and to the third verse of the second chapter, where the first should properly have ended. No other term is used throughout, simply because no other term would have been appropriate. The most generic word is used, because the thoughts were of the most extended and general character.

With the fourth verse of the second chapter an entirely new and advanced topic comes before us. It is not a physical universe that is here to be treated of, but a moral universe. Now all that is personal in the divine nature is brought into view. One that studies the passage closely with this idea before him, it would seem, can scarcely avoid

being impressed with the insight and extreme skill with which this transition is made. It is just what a clear-headed—we say not divinely inspired—man would do. He is now about to to connect this infinite One with *man* and that moral universe in which man lives. He, therefore, briefly recapitulates in a single sentence what was extendedly related in the former chapter, and immediately speaks of man's creation as a part of that great work which God, Elohim, had done. With the presence of this moral being, man, in the scene—this being who is to hold personal relations to the Creator of all—the new and personal word is introduced. Yet the former general word is not dropped. Had this been done the danger would have been that the reader would have supposed that a new and different God was referred to. To avoid this, the two words are associated and combined through the remainder of the chapter. The passage is remarkable, both for the evident purpose in view and as being the only instance in the Bible where the collocation of Jehovah Elohim is maintained through so extended a passage. One may easily wonder at the criticism which can not only fail to see the purpose of the writer, but also can find only slovenly inattention where there is evidence of highest skill, and can see the work of two or more minds where the compact work of one so clearly reveals itself. We will not stop to speak of how this blending of the two terms affects the argument of those who contend for a dozen, more or less, of documents and writers. Perhaps an "Elohist" and a "Jehovist" compromised on this passage!

As we advance to the third chapter the use of the two terms is clearly defined. In the opening statement of the writer the combined words Jehovah Elohim are used: "Now the serpent was more subtile than any beast of the field which the Lord God had made." But as soon as the serpent speaks the personal term is dropped and the more general is used alone, "Yea, hath Elohim said," and it is continued in his conversation with the woman. When the conversation with the serpent ends, the combined term is resumed, and continues, as we should expect it to do, to the close of the chapter. In this way the idea is emphatically and impressively conveyed that the infinite Creator, who made the physical universe, is also the moral Governor of the world of intelligent and responsible being. It is done more powerfully than mere assertion could have done it by this skillful combination of the names of God.

This connection having been thus established, and the narrative proceeding to relate the fall of man and so the history of Redemption, the single word Jehovah, God of the covenant of promise, is employed. It is continued to the end of the chapter, when the remark is made, "Then began men to call upon the name of Jehovah," meaning as we

suppose, "then began men to have clear ideas of this personal God, Jehovah."

The fifth chapter is, as its title declares, a genealogy. The universal history is, for the time, abandoned, and the narrative flows in a single channel toward a peculiar person, holding peculiar relations to God—Noah. Naturally (one can hardly see how he could have avoided it) the historian begins the genealogy with the first man, Adam, and as naturally uses the general word Elohim up to the point where Noah's name is mentioned, then the word Jehovah is used. In the remainder of the history the two words are used interchangeably without any special signification, unless it is to show how inseparably they are blended in the writer's mind.

The flood, of course, makes a new starting point of the race, and so of the history. But it is not now a history of a physical universe, but the history of the race of men, a history which is to culminate in its redemption by the Son of God. So, as the new chapter opens with the dispersion, Jehovah, not Elohim, is said to have come down upon the ungodly builders of Babel. Jehovah scatters them from thence upon the face of the earth. So, too, when the narrative, as in the case of Noah before the flood, now confines itself to a single channel and flows toward Abraham, the friend of God, Jehovah is still the word uniformly used.

This continues till in the thirteenth chapter the account of the attack of the kings upon the plain of Sodom is given. This has been spoken of as undoubtedly a document introduced, almost without connection, into the history. Those who so consider it seem to overlook the design of its introduction. A great, historical type, one of the most remarkable, if not absolutely the most remarkable personal type in the whole Bible, was to be placed in this historical picture which Moses was painting. The story of the battle of the kings is simply the necessary back-ground to it.

In this episode the peculiar use of the words is noticeable and instructive. Melchizedek, out of the line of God's chosen people, and in this sense not in covenant relation with him, is called "the priest of the most high God," and in speaking of himself uses these terms. Abraham, however, in his reply uses first the word Jehovah, and, to show that both he and Melchizedek had the same Being in mind, connects it with the terms which the king had just used: "I have lifted up my hand unto Jehovah, the most high God."

In the fifteenth chapter the covenant of Jehovah with Abraham is renewed, and the peculiar use of the two words can be seen. The narrative uses the word Jehovah, "Jehovah came unto Abram," (xv, 1;) but Abram, not yet called by his covenant name, and not yet, it

may be, clearly seeing all that was in his call, couples the two words when he speaks. The narrative, however, uses the single word Jehovah.

In the sixteenth chapter, the history of Ishmael, a part of Abraham's history, the word Jehovah, naturally, is used throughout.

The seventeenth chapter makes a renewal of the divine covenant with Abraham. The infinite God is about to confirm and to establish, in a more significant way and by the sign of circumcision, his covenant. We should expect to find the account opening with the covenant word. So it does, and it is coupled with the general word, and both are made inexpressibly impressive by the additional word "Almighty"—"The Lord appeared to Abram and said unto him, I am the Almighty God." In the rest of the chapter, with an exquisite propriety, the word Elohim is used. This infinite God is making the covenant, and the same word is used throughout.

In the account given in the eighteenth chapter of that wonderful approach of Jehovah to Abraham when he permits him to test the power of prayer and gives to all the ages the proof of God's willingness to be moved by it, we find the one word Jehovah used with unvarying uniformity. God was in exceedingly near and personal relations with man, and the personal word is used.

The nineteenth chapter, which is only a continuation of the account of the eighteenth, has the same uniform use of the word Jehovah, except in the single sentence where the fact of the success of Abraham's prayer is noted in the saving of Lot out of Sodom. Why it is used just there we do not see; we hardly think that an "Elohist" put it there, as he was revising a "Jehovist" manuscript.

In the twentieth chapter, which gives the narration of the intercourse between Abimelech and Abraham, where one in the covenant and one outside of it come together and converse with one another, the two words are used interchangeably.

The twenty-first chapter gives the birth of Isaac and a continuation of the history of Ishmael. When speaking of Ishmael the word Elohim is used. When in the same chapter the Philistine Abimelech speaks, he uses naturally the word Elohim; while Abraham, setting up an altar and a grove, calls "on the name of Jehovah, the everlasting God," El Holam, advancing beyond the thought of the Philistine to that of his covenant God.

There is no mention of the divine name in the twenty-third chapter; but in the twenty-fourth, when Abraham would administer an oath of the utmost solemnity to his trusted servant he makes him swear by terms which should cover the whole conception of God, both general and personal. "I will make the swear," he says, "by Jehovah, the Elohim of heaven and the Elohim of the earth;" while

through the remainder of the incident of the espousal of Rebecca the two words are used sometimes in connection with each other, sometimes singly, but without, it would seem, any special intention except such as the natural avoidance of repetition might suggest.

As the history of Jacob is given in the following chapters there is nothing which claims special attention on the point which we are considering till we come to the occasion where he makes his selfish avowal: "If Elohim will be with me. . . .so that I come to my father's house in peace; then shall Jehovah be my Elohim." It would seem that the distinction between the two words could hardly be made more emphatic by actual use than in this sentence. He speaks of Jehovah as God in a nearer and more personal sense than that which lay in the word Elohim, and so the one was set over against the other in his vow.

In the remaining history of Jacob's sojourn in Mesopotamia and his exodus from it, it will be noticed that usually, perhaps invariably, when Laban speaks or is spoken of and the occasion demands the use of the divine name, Elohim is the word employed. Jacob himself not yet, it would seem, having come into a clear recognition of Jehovah's covenant does not use that name, but all through the story speaks of God as the "Elohim of my father, Elohim of Abraham." Indeed, it is very remarkable that in the narrative of Jacob's life up to the point where the story of Joseph is taken up, the name Jehovah is nowhere used except in a solitary instance, when in a moment of utter distress and extremity he cries out, "O Elohim of my father Abraham, and Elohim of my father Isaac, Jehovah which saidst unto me, Return unto thy country," etc., (xxxii, 9.)

Jacob himself, as we have seen, had a very clear conception of the distinction between the terms, and at crisis moments of his life used them with it in view. Why he should not have observed it generally is very suggestive. Was it because he never in his spiritual experiences came into that clear recognition of Jehovah's covenant which was given to Abraham? That he did not is very certain.

The history of Joseph opens with the continuous use of the word Jehovah—"Jehovah was with Joseph," "Jehovah was with him," "Jehovah blessed the Egyptian's house for Joseph's sake." And this is continued in the story of his prison life.

When he is brought before Pharaoh, as we should expect, the covenant name is laid aside and Elohim is used, since the king of Egypt would not know the meaning of Jehovah. So, too, in the conversation of Joseph with his brethren he does not use the word Jehovah; it would have betrayed him when he wished to be disguised. They, too, employed the more general term, since he was to them, at the time, a heathen prince. So through all these interviews, when

they are unknown to each other the word Jehovah does not appear, and, for a very obvious reason, it was a term peculiar to their family.

Through the remainder of the book the word Jehovah occurs but once. The narrative follows the life of Jacob, and in it all, up to its close, the word Elohim is uniformly employed. Perhaps it was because Jacob himself, as indeed it appears to us, did not, till the last ever reach clearly and fully the meaning of Jehovah's covenant relation to him. The style of his life, with its worldly policy, its trickery and dishonesty, is in striking contrast with the lofty purity and sublime faith of his father Abraham and Isaac. He was not a man of like faith with them.

As, however, his life comes to an end, and just before his departure from earth, some new visions of his covenant God were given him. Then a gleam of the light of faith seems to have been let down upon his soul, and he cried out, "I have waited for thy salvation, O Jehovah!" In darkness all along, he had not been accustomed to call God by that name. Now in this new revelation of faith, and as he drew near to the heavenly world, the covenant title breaks from his lips. And this is the period of all of Jacob's life that is selected in the eleventh of Hebrews as that which distinguished him as one of the men of faith; "By faith Jacob, when he was a dying, blessed both the sons of Joseph." Bethel and Peniel and all the rest are passed by, while the last act of his life is chosen in the New, as it is marked in the Old Testament by the all precious name Jehovah.

We have thus traced, with some care, the use of these two words in this book. In the review it does not seem to us a violent or unreasonable conclusion, that, so far from its being a proof of different or separate authorship, it is proof most emphatic and clear that this book was written by one man, whose spiritual insight—not to say the revelation of God—led him to employ with exceeding care each word in the especial place in which it stands.

We do not assert that we are able in every instance to explain each variation in the language, yet we may have a strong assurance that, had we the same insight, and could we feel the sublime forces which moved the writer, it would be all transparently clear.

Perhaps it will not be out of place to add a single thought at the conclusion of this discussion. In the New Testament the name Jehovah is laid aside; yet not so much laid aside as submerged in the ocean-like name which He who came from God and knew what man needed gave us as the name by which God should be addressed—"Our Father who art in heaven." In this perpetual reaching forth toward God in the old covenant word Jehovah, is there not a reproof of that type of piety which, even now, shrinks so away from Him, and lives

in bondage and at a distance? It may be a question whether multitudes of Christians, with the revelation of God's Son within them, (Gal. i, 16), and with the covenant word Father on their lips, do not live farther away from God than they who in that olden time in their higher and better moments called upon Jehovah, their God and their fathers' God.

Methodist Quarterly Review.

ON BOOK DISTRIBUTION.

THE necessity for a religious literature in connection with all evangelistic efforts is admitted on every hand. The existence of Religious Tract Societies, Publishing Houses in connection with all our large denominations, and the employment of an army of colporters to give away and sell their publications, all prove that the church believes in books and believes in giving them the widest circulation possible. Again the reports from these colporters are proofs of the value of such work.

If there is such a necessity in lands where the gospel is well known, where every village has its churches, and every school its Bibles, or did have before the war against the Bible in the schools, how much greater the necessity in heathendom, where christian thought is strange, christian forms a novelty, christian doctrine a mystery. The missionary who labors without the assistance of the printed gospel and tract, is like the sower who has no harrow, or the harvester who leaves the bundle of grain unbound. But it is not necessary to try to make out a clear case where every one already admits its existence and force. I only wish to mention the matter as an already settled question.

The only question, then, is how shall we as missionaries, distribute our books so as to have them accomplish the purpose for which the distribution is made? Shall we sell or give away? Were the question merely a matter of so much money, there would be little ground for hesitation. If the Chinese were eager for the gospel, were calling for its literature, were veracious in their call and voracious in consuming the supply, every missionary society would be glad to meet the demand "without money and without price," and would rejoice to know the books were wanted. On the other hand if the Chinese set any real value upon these books and had an independent feeling, such as exists among their neighbors, the Japanese, we should be shut up to the sale of religious works.

But neither of these is the mental condition of the Chinaman. The missionary finds him as coolly calculating on the "profits" of christianity as on that of any commodity. While he will come in to

the street chapel and listen to the foreigner preaching, or join the throng which surrounds and stares at the itinerant, will say in one breath that the doctrine is good, and in the next ask how much your clothes cost, or what the fabric is, it must be confessed that he does not show any great anxiety to accept either the doctrine as preached, or the books which teach it, for the sole purpose of knowing the religion of Jesus. In my own experience, it is as common for a man or a woman or child who can not read, to solicit a book, as for an intelligent individual. Still the fact remains that a person can dispose of an almost unlimited number of christian publications, on his tours for evangelization. It would be interesting to know how many tens of thousands of volumes, of the whole Bible, the New Testament, the Gospels, Tracts, large and small, in wăn-li, mandarin and local dialects have been distributed in this Empire, and equally interesting to know what has been done with them. How many have been devoted to the *soles* of the Chinese, how many have been burned in sacrifice to literary gods, how many have done service as conveniences for the silk embroiderer, and how many have been read. Not that we would say the unread books were worse than lost, or that the money spent in printing them was wasted or the time occupied in distributing them was misspent. The few who have made good use of the books were, it may be, induced to take them, by seeing others do so. Just as the men who came into the chapels, heard the truth and believed it, were induced to enter by seeing the crowd who stood with curious gaze looking at the foreigner, but paying no attention to what he said.

Still the object of distributing a christian literature is not to furnish a cheap substitute for sole leather or a facile offering to the god who presides over letters or a thread-holder to the embroiderer, and any means which would secure immunity from such uses, and still disabuse the money loving Chinamen of the idea that the missionary is a trader, a book seller, it seems should demand attention.

These two difficulties lie before every man who wishes to circulate the Scriptures or tracts in this country. Shall I give away my books? Every one, nearly will take a copy but former experience shows that if I do give them away, nearly all the books will be wasted. Shall I sell the books? People will buy them fast enough, but shall I not thus put myself in the position of one doing "little business"? These are the two positions. One the despising of the books, the other a false idea of the missionary's purposes.

Then again, recently this matter of selling books has assumed a new form. I have before me correspondence between a Chinese official and an American Missionary, in which the official does not hesitate to characterize the sale of books by a missionary, in the prosecution of

his work as *trade*, and refers to Article XII of the treaty between the United States and China, to support his position, and on that ground he aimed to stop this branch of work in the city of Nanking. At the same time no objection was raised against the gratuitous distribution of christian books.

I believe the question is now before the U. S. Consul for settlement. In the meantime a minute was adopted at the annual meeting of the Ningpo Mission, of the American Presbyterian Church, North, to the effect that the sale of Christian books is a recognized branch of Mission work, and the U. S. A. authorities were asked to protect this right so far as practicable. The minute was sent to the U. S. Vice Consul General and he replied with the assurance that he would do all in his power to obviate such troubles, which seems to show that there is some ground on which to stand, in doing this sort of work.

But should it be decided that book-selling by missionaries or missionary agencies is "trade" and as such contrary to treaty when carried on outside of the Treaty Ports, we shall be shut up to the necessity of either giving away all publications, or else always take a native assistant, on evangelistic tours who can legitimately *trade* while we legitimately *preach*.

All official complication aside, the best plan to be followed, in view of past experience, seems to be neither to give the books nor yet to sell them at any thing like a remunerative price. A Chinaman knows the cost of paper and has some idea of the value of a book. He knows what books, printed from blocks and rudely bound, cost in a native shop. If then the missionary disposes of his books at a price obviously not more than equal to the cost of the paper, he, by that low price, secures the book from absolute waste, for it has cost a few cash, and so is worth looking after, and on the other hand, he can not be accused by the people, whatever crafty officials may see in it, of doing a business. There is no incentive to trade when there is no prospect of profit. This is the plan now adopted for the most part, in central China. So far as its results are known, they are favorable to this system of distribution. Books are often met with which were sold on former tours. The people who really want a book, for any reason can afford the few cash demanded, and any who desire to waste are obliged to either abstain or else waste their own funds as well as the foreigners'.

In the case of bookstores, a placard is pasted on the wall stating the price of each book on sale, so that the purchaser may know at a glance. It should be the same price as that demanded in the region round about. The *Wu Er Chia* 無二價 system is indispensable, to save the browbeating and dishonest practices of the native who is anxious to buy at a minimum and sell at a maximum rate.

Of course this article only relates to distribution among the heathen. Whether those who have professed conversion and who may be supposed, fairly enough, to value christian books, should not be expected to pay the regular price of books as called for by the presses which fornish them, or should be provided with anything they wish gratuitously, is another question. It would be of some considerable interest to know how book distribution is carried on in different parts of the Empire and with what apparent results.

Correspondence.

Eternal Punishment.

SIR:—

As the doctrine of "Eternal punishment" is, at the present writing, a subject of interested public attention in our Community, it seems to be a fitting time not only to vindicate the doctrine itself in its orthodox conception by Evangelicals generally, but also to defend its advocates against current aspersions upon their method of setting it forth.

It seems to be the fate of men who hold to *positive* truth, even in its plain and simple Scriptural forms, to be stigmatized as illiberal and dogmatic in opinion, and vituperative and vindictive in their declaration of the divine counsel. They are mis-represented as proclaiming a God who takes a venomous vengeance upon, and is inspired by a heated human hostility against the infractors of his law. The earnestness begotten of broad and deep conviction is misconstrued as the head-long haste of a narrow and shallow apprehension. Firm adherence to principle is characterised as stubborn bigotry, and a faithful unfolding before men of the holy nature and holy law of God as threatening instead of persuasive preaching. And they are recommended to consider the gentle and tender accents which fall from the lips of Jesus Christ, of Paul and of John.

Now all such criticism, we fear, is really rooted in the very faults which are imputed to the orthodox; viz., a defective apprehension of the truth of the Gospel, accepting a part, and rejecting a part,—and impassioned and persistent refusal to receive such teachings of God's Word as run counter to their feelings, however clear and reiterated those teachings may be.

We cordially admit that the truth ought always and everywhere to be preached "in love;" and also believe that the tenderest and most persuasive preachers in the world are they who "warn every man," without flinching, of "the wrath to come" as well as proclaim the love of God to a *lost* world. At any rate it will not be denied, that the same John who uttered that favorite sentence "God is love," also said, "If any man love not the Lord Jesus Christ let him be anathema maranatha;" that the same Paul who 'besought men with tears' penned the 9th chapter of the Romans, which embodies the

most radical assertion of the divine sovereignty on record. "Nay but, O, man, who art thou that repliest against God? Shall the thing formed say to him that formed it, why hast thou made me thus? Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?" Neither will it be denied that the same Saviour who whispered "Come unto me all ye that labour and are heavy laden," also thundered those awful cumulative "woes" against the "Scribes and Pharisees, hypocrites," which are the most terrible specimens of vehement denunciatory preaching that can be found any where culminting in "Ye serpents, ye generation of vipers! how can ye escape the damnation of hell?" The Lord Jesus is certainly a safe model for preachers to follow. Yet it was He who delivered the searching sermon on the mount; He who portrayed that terribly sublime picture of the last Judgment; He who described the Hell of Dives; He who says of it elsewhere with threefold and awful emphasis, "where their worm dieth not, and their fire is not quenched;" He who proposed the problem, "what shall it profit a man if the gain the whole world and lose his own soul? He who gave the the final commission to his Apostles with the appendix (Luke 16; 16) "He that believeth and is baptised shall be saved; but he that believeth not shall be damned." There is, then, abundant sanction in the example of Christ and his Apostles for an unequivocal, solemn preaching of "eternal punishment" as well as of "everlasting life." It is the antithesis of the Gospel as well as of the divine character that must be held continually in one conspectus. All our view are partial and defective. Mercy *and* truth, love *and* justice are the opposite poles upon which revolve the sphere of religious truth; and a full orbed conception of the same must include both. Nay! the pole of justice and truth is even more important than that of love and mercy. God's justice must be satisfied before his mercy can be exercised. Here, indeed, is the root of this whole matter, in the relative degree of prominence accorded in our conception to either of these complementary attributes of the divine nature. In the orthodox evangelical scheme justice is held to be fundamental in character, and the atonement of Christ accordingly, in its *primary* intention, is a satisfaction to justice. Not that God's wrath against sin has anything *vindictive* in it. It is a calm, holy, dispassionate, eternal antagonism to rebellion and all moral evil in the creature, an inflexible and righteous purpose to punish sin any and everywhere. Christ's atonement, therefore, is alike a testimony to the inconceivable demerit of sin and the reality of eternal punishment. The "reign of law," as a *fact*, in every sphere of human experience, teaches that when men violate it, the penalty is *instantly* visited upon them, and rests upon them *just as long* as their refractory relation to it remains unchanged. For how many thousands of years have sinners, that is transgressors of law, of the human family suffered punishment already in war, famine pestilence, etc., and this same sublime, calm, certain retributive operation will continue throughout endless ages where the adjustment has not been changed by faith in the righteousness of Christ. Men are "condemed already," already "dead in trespasses and in sins" and the wrath of God *abideth* on them." These are *facts* of *history* and *present experience*, explain them how

you may, and God's words, corroborated by the past and present of humanity declares solemnly and repeatedly that they will be the *endless future* experience of some. But, some man will say, this is terrible. It *is* terrible. But so are the past and present of human experience terrible. The sinners' retributive experiences are everywhere and always *ineffably* terrible.

I freely grant that my *feelings* are as much opposed to this awful doctrine of eternal punishment as any man's. But *I dare* not trust my feelings to arbitrate either this, or "other things hard to be understood." It is madness to allow our *rebellious feelings* to eliminate from our creed what God's *words* plainly teach. It is a worse madness to attempt to eliminate the article in question from these "words" by "wresting them to our own destruction." For it is not only an article of a standing or falling church, but of a standing or falling humanity. No man ever was or ever can be saved without a cordial belief in it, influenced solely by those loftier considerations and purer motives, which *cooperate* with it in the evolution of the christian life. Yea! we need its corrective influence all along our earthly course. We need the spur of divine justice, as well as the drawings of divine love; those *two* factors and *antithetical* factors, which are the correlates of the antitheses in the divine character and in the divine plan of salvation. Let us be assured of the wisdom of this arrangement and not quarrel with God's "deep things." Let us "humble ourselves under the might hand" and mighty thoughts of God. Let us lay down our arms of rebellion against him, and "receive his Kingdom as a little child."

J. S. ROBERTS.

SHANGHAI, *March 31th*, 1878.

DEAR MR. EDITOR:—

As the "Chinese Repository" is not to be obtained, and as it contains many valuable papers, which residents in China would be glad to read, would it not be worth while to reprint some of the most valuable articles in the Recorder? There is scarcely a large enough demand for the Repository to made its entire republication necessary, but it has occurred to me that the best of the papers might well be republished in your columns. Yours truly,

H.

Missionary News.

Births and Death.

BIRTHS.

AT Shanghai, on March 3rd, the wife of Rev. W. S. HOLT, of a daughter.

AT Soochow, on April 6th, the wife of Rev. GEO. F. FITCH, American Presbyterian Mission, North, of a daughter.

AT Hangchow, on April 7th, the wife of Rev. J. L. STUART, of the Southern Presbyterian Mission U. S. A. of a son.

AT Shanghai, on April 28th, the wife of Rev. H. C. DuBose, of the Am. Presbt'n Miss. South, of a daughter.

DEATH.

AT Syracuse, New York, U. S. A., on

March 12th, 1878, George Hugh Erwin, third son of Rev. R. S. MACLAY, D.D., of the American Methodist Episcopal Mission at Yokohama, Japan, in the 20th year of his age. At the time of his death, he was a member of the Sophomore Class of Syracuse University.

DEPARTURES.—Per s. s. "Sunda" from Yokohama, April 3rd, Rev. W. B. Cooper and family, of the American Protestant Episcopal Mission, Tokio, on their way to Europe.

Per s. s. "City of Tokio," from Yokohame, April 5th, Rev. Bishop Wiley, wife and daughter, of the American Methodist Episcopal Church, on their return to the U. S., accompained by the Rev. John Ing and family, of the American Methodist Episcopal Mission at Hirosaki, Japan.

Per s.s. "Gaelic" from Hongkong, April 13th, Miss Lottie R. Jerman, sister of Mrs. S. L. Baldwin, of the American Methodist Episcopal Mission, Foochow; and Misses Alice and Agnes Baldwin, daughters of Rev. C. C. Baldwin, D.D., of the American Board Mission, Foochow; on their way to the U. S.

Per s.s. "China" from Hongkong, April 20th, Rev. S. B. Partridge and family, of the American Baptist Mission, Swatow, on their way to the U. S.

* * *

HANGCHOW.—The Tract 喻道傳 has occupied the attention of the Hangchow Missionary Association during the three Meetings in January, February, and March of the present year.

The following minute as to the merits of the Tract was in the main adopted after the last Meeting.

"The plea of this Tract is an excellent one. Truth illustrated by stories and parables is sure to attract more attention than when couched in a bare dogmatic form.

The style of the Tract is, however, probably throughout somewhat above the comprehension of the class of readers into whose hands it will generally fall; whilst the preface and introduction will be surely unintelligible te eight-tenths of ordinary readers.

There would seem to be no well marked sequence in the stories related and commented upon; and as each story seems to be complete in itself, grave objection may be raised to some of the statements of the commentator as well as of the narrator.

To enumerate only a few.

(1) In the practical application of story No. ii, (the spendthrift's return to his parent) we are told that in order to regain the Heavenly Father's blessing we must "recompense the grace of the Heavenly Father" leaving on the mind of the reader the idea that it is possible for unassisted man, without a mediator thus to be reconciled to God.

(2) Story No iv "of the father sharing punishment with his son," although it has become almost classical amongst Chinese preachers, yet requires surely to be guarded more carefully than is the case in this Tract, lest it give countenance to the Roman Catholic error of man's personal merit aiding in his salvation by Christ.

(3) In this same story, the expressions indicating reformation of life and morals, are used too loosely, and must give the idea, to an ordinary reader, that the Ethiopian can perhaps, after all, change his skin, and the leopard his spots.

Happily there is some antidote for this error in the application of

story v, about the influence of the Holy Spirit; but the independence of stories would seem to demand independence and completeness of exposition.

(4) In the exposition of story iv, "Mercy and Righteousness both perfect," there would seem to be a serious confusion in Theology, for the language implies that the Heavenly Father Himself became Incarnate.

(5) To pass on to the close of the book, in story No. 14 "Prepare for Death," the vision of wooden crosses worn on the breast as a preservative from drowning when crossing the bridge of life, though used of course as a figure only, is yet stated somewhat too baldly; and may lead, one would fear, to superstitious uses on the part of uninstructed readers.

(6) In story No. 16 "on the certainty of the immortality of the soul," the existence of the soul after death if not of its immortality, is "irrefragably proved" on the evidence of a mere dream. It is true that in Butler's Analogy dreams are adduced as an evidence that we possess a power of perceiving sensible objects in as strong and lively a manner without our external organs of sense, as with them; and hence the possibity at least of a future life is argued; but this proof seems unsatisfactory in a tract designed for intelligent heathen or thoughtful inquirers.

(7) The story (No 13) "Receive submissively the appointment of Heaven" though familiar and perhaps innocuous to English readers, (describing the vision of the angel accompanying the recluse, robbing him of his valuables and giving them to a beggar, smothering their hosts' only child, and drowning their guide), is, one would fear, likely to mislead many heathen and Christian readers. And the use of the phrase 以贖前愆, when applied to man's own good acts, though it may mean no more than breaking off your sins by righteousness yet is calculated to divert the mind from the one only sacrifice for sin.

The stories are full of interest; and one cannot but desire that so excellent a design might be worked out in a more satisfactory manner. Nevertheless in the tract as it stands, the Gospel is no doubt to be found, presented in "acceptable words."

A. E. Moule.

* * *

Hongkong.—Rev. A.B. Hutchinson writes, 6th March:—

Our Church Mission day-school re-opened last week with over 200 boys, who will receive a solid instruction in vernacular on a sound Christian basis. The Four Girls' schools of the Female Education Society, in connection with the Church of England have also opened with about 150 pupils in daily attendance. These are all under my management, and absorb a large amount of time.

Our Mission returns for 1877 show 123 Christians, of whom 50 are communicants; and I have had four adult baptisms, already this year.

* * *

Formosa.—Owing to the sudden death of his wife, on 4th October last. Dr. Frazer, of the Canadian Presbyterian Mission at Tamsui, has been obliged to return home with his children. Mr. Mackay is thus again left alone.

In the South, the Rev Mr.

Ritchie, and Mrs. Ritchie of the English Presbyterian Mission returned on 14th December, 1877, to join the other missionaries at Taiwanfoo.

Dr. and Mrs. Dickson and family sailed for home on 8th Jan. 1878. At present in this island there are movements taking place of considerable interest. Two lines of telegraph have already been constructed, one from Taiwanfoo to Takao, a distance of nearly 30 miles, and the other from Taiwanfoo to Aupeng about 4 or 5 miles. The material for these was was purchased from foreigners; but they were put up, and are being worked entirely by the Chinese themselves. The tariff has just been published: for every 20 words (or characters), to Takao, one dollar, to Aupeng 20 cents. There are also efforts being made to work the petroleum springs; and two gentlemen from America have taken up their residence inland for this purpose about 5 days journey north of Taiwanfoo. There are besides rumours of a further extension of the telegraph system, of important dredging operations to be commenced at Takao, and best of all, of a line of railway to be laid—changes ventured upon in this part of the Empire probably on the old principle—*Fiat experimentum in corpore vili.*

Editor's Corner.

The "Editor's Corner" will always have space for suggestive questions, for the mention of subjects which any correspondent may wish to see discussed, for inquiries for books and documents that may be wished for, or that any may have to dispose of. It may be made very useful in this way, and we cordially invite all our readers to avail themselves of it to the fullest extent.

"WHEN a Chinese bank fails, all the officers have their heads cut off and flung into a corner with the assets; and it has been five hundred years since there was a bank failure in that country."—*California Christian Advocate.*

This is one of a class of paragraphs with which the home papers very frequently impose upon the credulity of their readers, while they amuse any residents in China who may happen to see them. It would be a great deal nearer the truth to say that five hundred banks have failed within the past year, and that the heads of their officers are as securely on their shoulders as are those of William B. Tweed or Peter B. Sweeney.

* * *

THE following extract, from a private letter of Edmund Wheatley, Esq., dated Ningpo, 27th February, will interest many of an readers:—

"H. M. S." Thistle "has been at Ningpo, on and off, for five months. When she arrived she had no abstainers, and only one professing Christian, (the Captain,) on board. She sailed yesterday with over 20 Teetotalers among her crew, of whom 18 profess to have given their hearts to God, and give good evidence that they have really been "born again." When she first came here

I commenced a series of Temperance lectures on board the ship, with occasional Gospel addresses. Latterly all the meetings have been held at my house and have been chiefly of a religious character. My regular Sunday night Bible Readings have been well attended by the men but probably more good has been done by the *godly lives* of those first converted than by any other means."

* * *

To the Protestant Missionaries of China.

DEAR BRETHREN:—

We have a vast field of work before us in China, and as our numbers are small, could we not distribute our forces so as to work with far greater efficiency? Are our sects to be the chief principles to be upheld or our unity in Christ for the restoration of mankind to God? Cannot the unity of our libraries be the sign of the unity of our minds and heart? There are several difficulties in the way of our accomplishing the task before us. One is that China was not open for foreigners as it is now, a few years ago. Another greater difficulty is that foreigners were so fond of their costume that they preferred to risk their *lives* to wearing an innocent pig-tail; and a still greater difficulty is that our methods of Christianizing the Chinese are by distributing polemical works, and laying stress in our preaching on the differences of our religions rather than on what is common or superior, and by doing all at random—books distributed to all, and preaching to all, casting pearls before swine, giving the wicked every opportunity for perverting the truth and rousing popular feeling against us. As foreigners are in bad repute in China few respectable people dare draw near us. Now it seems to me that much improvement might be accomplished if some such plan as the following were to be adopted:—

1. Re-distribution of our forces, instead of gathering in groups, as we do now in so many ports.

2. Put off the hated costume, for we know dress is neither here nor there, but how few can dispense with appearances with impunity amongst foreigners or Chinese—Such is public taste. And we must contend with things as they *are*—*real difficulties.*

3. Get such books circulated as *kindly lead* the inquirer. It has been my habit for years not to distribute any without first reading them. I am fastidious, or it is somewhat ominous—and let these fault-finding tracts be burnt up entirely.

4. Do not make friends with the outcasts of society. What foreigner does not rejoice in the boundless love of God, even to the outcasts? But our Commission is not to go and preach to the high-ways alone. We are told in a certain place to seek the "worthy."

5. Draw up such a system of administration as shall be compatible with central direction and individual freedom. Re-distribute our forces irrespective of sects, or if these crumbs of differences are still held to be essential to true spiritual life, instead of the meal a corn out of which the bread is made,—then proceed to the localization of each sect together. And instead of this present chaos let order prevail. With order and rules of management, ten men will be able to do the

work of a hundred. In other words with a redistribution of our present forces, the eighteen provinces could have a respectable staff of directors, and by the aid of a native staff who will carry out their instructions, a better day for missions will speedily dawn, and the Chinese government will at no distant day thank us for stimulating its people to inquiry after truth, righteousness and mercy, and salvation in Christ Jesus the Saviour of all the world. At any rate God will give us His blessing; and when our work is thoroughly known, no good man will fail to wish us God speed.

Railways are already opened both in the north and in the south. Post offices are talked of;—and efforts are being made to add one foreign branch of study among the subjects in the national examinations. Shall we be behind hand when everything around us is on the move? Have we not sailed up and down the ocean long enough without compass or chart, or rather without captain or mate? Or still rather without captain, mate or chart? X.

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[We insert the above communication, simply because we wish every missionary to have a chance to speak his mind on all important subjects. But we have seldom met with anything with which we so cordially and utterly disagree, from beginning to end, as with this letter of "X." The implication that "our sects" are regarded as "the chief principles to be upheld" is unwarranted by the facts of the case. We do not know of any portion of the world where "sects" are less regarded, where denominational lines are reckoned of less importance, or where there is more "unity in Christ for the restoration of mankind to God," than right here in this mission field of China. Nevertheless, it is not to be expected that any general arrangement can be made for the redistribution of our forces. There are too many different Societies concerned, and too many separate interests to be adjusted; and it will be impossible to get any central Committee with adequate authority to do the work. The only practicable course in this matter is that recommended by the Shanghai Conference viz., that "the missionaries of the different churches residing in the same region should arrange to carry on their labors, as far as possible, in different localities;" and that in the event of Societies not hitherto represented entering the field, they be recommended to occupy one or other of the newly opened ports, or one of the Provinces as yet unoccupied."

In regard to the difficulties, we do not understand how the fact that "China was not open for foreigners, as it is now, a few years ago," constitutes a difficulty in the way of X's. reforms. The costume affair is, in our view, of the slightest possible consequence. Our personal conviction, supported by years of observation, is very strong, that the missionary (like every other man) had better appear to be just what he is—a foreigner, bringing to the Chinese the important truths of Christianity. He is not a Chinaman, and the adoption of a pig-tail will not make him one. The Chinese soon find out that he is a foreigner; and they are quite as likely to attribute his adoption of their dress to an intention to act as a spy among

them, as to find in his feigned costume an evidence of unfeigned love for their souls. Besides, only a portion of the missionaries can transform themselves into respectable looking Chinese. None but the black-haired and black-eyed should attempt it; for the Chinese costume and pig-tail on a blue-eyed and light-haird foreigner are a conspicuous failure. Nevertheless, if any brother or sister thinks it well to adopt the Chinese costume, we favor the most perfect liberty to do so. What we understand to be the rule of the China Inland Mission seems to us to be the right thing—viz., Let every one be fully persuaded in his own mind, and do what he thinks best. At the Shanghai Conference, about half of the representatives of that mission were in foreign dress, and half in the native costume. All that we object to is the intimation that everybody ought to don the Chinese costume. Perhaps "X." may have some reason for his intimation that a foreigner's life is safer, when he is dressed in Chinese costume. It is not true, and never has been true, in the region with which we are acquainted. If it is true in the region traveled by "X.," we suppose it must be because a foreigner, when known to be such, is such an object of enmity as to be in danger of being killed. If this is the case, it seems to us that his danger must be still greater, when the people find out that he has smuggled himself among them, disguised in their costume. The late Rev. W. C. Burns, of revered memory, told us at Foochow that, in an experience of 12 years in the use of the native costume, he had not found the advantage he had anticipated, and that, if he were about to commence his missionary life, he would not adopt the Chinese dress.

We must further dissent from "X.," in his affirmation that "our methods of Christianizing the Chinese are by distributing polemical works, and by laying stress in our preaching on the differences of our religions, rather than on what is common or superior." Surely "X." must have his habitation in a peculiarly unfortunate region. We can answer for it in Foochow, that we have never seen a polemical work; and in the preaching in the different churches, we have never even heard it so much as intimated that there are any differences in our religions. The native Christians think of the Christian body as a great army, in which the different churches are the regiments; and our little differences of form and organization are looked upon as the different costumes of the regiments composing an army. We are sorry for "X.," tossed about, as he must be, on the waves of polemical controversy; and we exhort him and the brethren about him to give up their naughty polemics, and commence preaching the Gospel in earnest. But let not "X.," imagine that any considerable portion of those whom he addresses—viz., the Protestant Missionaries of China—are in any such trouble. Most of us expunged the word "polemics" from our dictionaries, and the thing signified by it from our hearts, long ago. We invite "X.," and his colleagues to join us.

But what does "X.," mean by making a "difficulty" of "books distributed to all, and preaching to all?" Books are generally sold to those who will buy them. Would

"X.," have us institute a phrenological examination of book-purchasers, and say to those deficient in veneration, for instance, "No; we cannot sell you a book?" And as to "preaching to all," has "X.," forgotten who issued the command to "preach the Gospel to every creature?" Does "X.," propose to select a few "worthy" ones in each place he visits, and confine his preaching to them? If he does, he will probably find himself duped before long by as precious a lot of scoundrels as this not over-celestial Empire can furnish.

We wonder what He who was known as "the friend of publicans and sinners" would say to a disciple who utters the advice, "Do not make friends with the outcasts of society." Of course, no missionary proposes to habitually associate with outcasts; but we hope there is not one in all China—not even "X.,"—who will not preach the Gospel, and offer all its provisions of mercy, to every outcast within his reach, and who will not be just as glad when God converts one of them, as when he converts an intellectual, opium-smoking, lying Mandarin or literate, from the error of his ways.

If "X.," wants work to occupy him the rest of his life, let him undertake the job he suggests to his fellow missionaries—viz., to "draw up such a system of administration as shall be compatible with central direction and individual freedom." All advance in the line of central direction must necessarily be at the expense of individual freedom; and the adjustment of the proper balance between the two has been the greatest perplexity of Missionary Boards from the beginning until now. More power is sometimes invested in, or assumed by, a "Senior Missionary," than a "Bishop" or a "Superintendent," and when members of a mission feel that the "central direction," whatever it may be, pulls in a different direction from their inclinations or convictions, "individual freedom" asserts itself, and the "irrepressible conflict" commences. Now, if this is true of individual Societies, and their Secretaries are always at their wits' end to adjust conflicting interests in this respect, and are generally blessed with a poor measure of success, it will appear that "X." has a pretty large contract on hand, when he undertakes to get all the Societies together, and work out a scheme of "Reform" and "Redistribution" upon which all shall unite.

If any one is disposed to suggest that this militates against the unity which we have affirmed as practically existing in the missionary body, we reply, not at all. These are merely matters of form and method. The unity is real; and the more we disregard these matters of form, the better we get along. We know of one mission that never holds a formal "Mission Meeting," and which has always had great harmony and great success.

In conclusion, if "X." will send us a copy of one of the "fault-finding tracts" that he wishes "burnt up entirely," we will send him an illuminated copy of the 13th chapter of 1st Corinthians, (in Chinese or English costume, as he may prefer) to be presented to the author of the tract, with our compliments and best wishes].

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A Common Version of the Scriptures. "H. C. D.," in the Nov.-Dec. number of the Recorder, and Rev. C. C. Baldwin, D.D., in the last number, as well as in his essay read at the Shanghai Conference, have brought before the missionary body a most important subject. We heartily agree with them as to the importance, the desirability, and feasibility of having a standard classic version of the Bible in Chinese. The lack of such a version is an obstacle to progress in many respects. Although we all feel the need of a Concordance no one is willing to undertake it while such different versions are in use. The same difficulty occurs in preparing Sunday School Lessons and other works containing passages of Scripture, for general use. All efforts of this sort are effectually blocked by the want of a a common classic version of the Scriptures.

Of course, if there are any who believe that the summit of perfection has been attained by any one of the versions now in use, such persons will not favor an attempt to secure a new and standard version. But we do not believe that any considerable number holding such belief can be found at present. If we mistake not, the general sentiment is that a new version can and ought to be made, that will be superior to any now in use. As has been suggested, the Standing Committee on Literature is probably the best available body to canvass the matter, and to take steps for the inauguration of the enterprise.

We know of nothing that would be of greater advantage to our common work at present, or that would more redound to the glory of God, than the accomplishment of this most desirable work. We hope that there will be a general expres- of the sentiments of missionaries in regard to it; and that ere long such measures may be adopted as will speedily secure the object desired.

* * *

Our thanks are due to Rev. L. W. Pilcher for a copy of the Peking Sunday School Lesson for 1878, comprising 12 Lessons from Genesis for the first quarter, and 12 from Matthew for the 2nd quarter. They are well gotten up, presenting a neat and attractive appearance, and cannot fail to be popular wherever there are Sunday Schools whose pupils speak the Mandarin dialect.

* * *

We acknowledge with thinks a copy of the 2nd Part of "a Chinese Dictionary in the Cantonese Dialect, by Ernest John Eitel, Ph. D., Tubing." We do not feel competent to review a work in the Cantonese Dialect; but we can say that the book looks well, and from Dr. Eitel's well know scholarship, we confidently expect that the Dictionary will be a great boon to all students of Cantonese, and to all who have occasion to study the resemblances and contrasts of the different dialects of China.

* * *

We acknowledge the receipt of a letter from Rev. A. B. Hutchinson, of Hongkong, notifying us of the forwarding of a copy of his "Book of Common Prayer" in the Cantonese Dialect; but inasmuch as the book has not come to hand, we can do no more at present than to ask for another copy.

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Our hearty thanks are due to Rev.

John Chalmers, M. A., for a copy of his Concise Dictionary of the Chinese Language. It has come to hand too late for notice in this number; but we hope to speak of it in our next.

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Rev. E. Faber will please accept our thanks for three works in German on Chinese subjects. Owing to our ignorance of the German tongue, we shall not be able to profit by them; but we have handed them to a friend who both knows and loves German, and who will notice them in our next number.

Notices of Recent Publications.

Religion in China; containing a brief account of the three Religions of the Chinese: with observations on the prospects of Christian conversion amongst that people. By Joseph Edkins, D.D. Author of "A Grammar of the Shanghai Dialect," "of the Chinese colloquial Language, commonly called Mandarin," "China's place in Philology," "The Chinese Characters," etc. Second edition, London: Trübner & Co., Ludgate Hill. 1878.

The religions of the world are now being summoned before the bar of science. The Areopogites of modern philosophical thought have begun to push their investigations into a new realm of inquiry; and the different forms of faith are called to pass a competitive examination before this tribunal. Whence did they originate—what is their history and actual condition—and what are the results? The solution of such questions is doubtless an important factor in ethnological and mental science.

The series of works now being issued by Messr. Trubner & Co., in *The English and Foreign Philosophical Library*, will furnish valuable material towards a comparative view of the religions of the world.

China—the subject of the present volume—is a field of peculiar interest in such investigations; as, apart from the fact of its vast population, the means are at hand, for tracing the rise and progress of the dominant systems of belief with exceptional minuteness. The interest is enhanced, when we consider how slight is the contamination that Chinese national thought has received from without; if we except the gigantic Buddhist system, which China has now made its own. As the author remarks,—"The great wall that forms the northern boundary of the Empire is the emphatic emblem of this national exclusiveness."

The number of years that Dr. Edkins has devoted to the study of this subject,—the training by which he is so eminently fitted for seizing the specialities of a system, and the peculiar facilities he has enjoyed for such investigations, are all guarantees of the correctness and value of his conclusions.

The introductory chapter gives and admirable summary of Chinese creeds,—concise and easily intelligible to the general reader; and serving as an outline chart to the more copious details in the subsequent portion of the book.

Anomaly, which—from the European stand-point—seems to reign triumphant in China, is no less conspicuous in matters of religion than

in other departments. In analyzing the dominant creeds, it is convenient to divide them into systems; but it is a mistake to consider these as representing so many bodies of religionists. With the exception of the priests of the several faiths, those who profess an exclusive adherence to either system are very few; and Confucianism, Buddhism and Taouism combined, may be designated the national creed of China. On this our author says:—

"Philosophers may not know what to do with a fact like this; but it is true nevertheless. Those who themselves have a devoted love of truth, and feel strong convictions of certain things, do not understand how any one should belong to three religions at once. Hence some writers have parcelled out the Chinese among these systems, assigning so many millions to one and so many to another. In estimating the number of Buddhists in the world, one hundred and eighty millions of Chinamen are placed by one author at the head of his enumeration of nations. He has obtained this number by halving the whole population, a process conveniently short but far from giving a true view of the case. If it serves for other races to refer every individual belonging to them to some one religon, it will not answer for China."

He then proceeds to give the rationale to this compound belief, in that the three systems are less contradictory than supplementary to each other. Thus, while Confucianism speaks to the *moral* nature, Taouism is *materialistic*, and Buddhism is *metaphysical*:—

"These three systems, occupying the three corners of a triangle—the moral, the mataphysical, and the material—are supplemental to each other, and are able to co-exist without being mutually destructive. They rest each on a basis of its own, and address themselves each to different parts of man's nature."

The State religion, as established by law, and sympathizing to some extent with both Confucianism and Taouism, has no doubt brought down from remote ages, a tradition of the earliest type of the national faith; including—among many vain rites—an acknowledgment of the sovereign unity of the Godhead, as recognized in the solemn sacrifices in the open air, on the Altar to Heaven. This remarkable service is minutely described by Dr. Edkins, in his second chapter, and will be read with much interest, including as it does, the prayers of the emperor on the occasion. The nucleus of the ceremonial observances still practised by the emperor and his ministers in Peking, was—we are warranted in believing—the national religion of the Chinese prior to the advent of Confucius. It is no misnomer to designate the latter the sage of China. His aim was not to found a new religion, but to enforce by precept and example the teachings of the ancients, which had become well-nigh obliterated by the depravity of a corrupt age. For this object he appears to have lived and died. He edited the ancient book of national history, or *Shoo-king;* he made a collection of national and patriotic songs, odes and hymns—the *She king;* he edited the venerable book of divination—the *Yih king*—with bulky notes of his own appended; he edited and arranged works on the ancient state ritual and he wrote a history of his own native state, for a century or two prior to his own time. He taught a multitude of disciples, some of whom have handed down sayings in a written form; but his merits were only fully recognized after his death; when temples began to be erected for his worship. After some centuries, animal sacrifices were offered at his shrine, and to the present day he is honoured with

the loftiest homage, as the "teacher of ten thousand ages;" but with all he has never been considered more than a man. Metaphysics had no part in his teaching, nor did he treat of the invisible powers. For him the present life was everything. He looked at the world in a practical point of view, and sought to rectify the relations of life; emphasizing the relative duties of superiors and inferiors,—parent and child, prince and subject, &c. Numerous schools of writers in subsequent ages have taken Confucius as their theme, upon which they have built up theories the most diverse and contradictory. For several centuries past, the books of Confucius have been authoritatively expounded in the light of the teachings of Choo He; and some superficial European writers have taken the lessons of that great man as the veritable doctrines of Confucius. Not only is this incorrect, but one holding such a view, will never be able to form a reasonable estimate of Confucius as a teacher. Choo He dipped into Buddhist lore to a considerable extent; and there is reason to believe that his readings in that direction, led him to a feeling of the deficiencies of Confucianism in the matter of mental philosophy; to compensate for which he concocted his system of the universe, which he cleverly grafted on the ancient texts, and the weight of his character as a philosopher gained over the *élite* of the literati to his views. The only religious part of modern Confucianism, consists of the worship of ancestors, a practice based on the precepts of filial duty inculcated by the sage.

Slightly anterior to and partly contemporary with Confucius, lived Laou-keun, another of the leading minds of China. He was a deep thinker and a philosophical writer. The world, and mere matters of transient interest, he held in light esteem; while his discourses were on the hidden things of the heart, and the profoundest mysteries of the unseen world. Confucius is said to have visited him once, but so little sympathy does there seem to have been between the two, that the latter, comparing Laou-keun to a dragon, declared himself utterly incapable of following his speculations.

Laou-keun left a book embodying his teachings, called the *Taou tih king*, or "Classic of Reason and Virtue," which has become the sacred book of the Taoists, a sect which traces its history up to this philosopher. For three or four centuries subsequent to his time, a number of eminent writers of the same school appeared teaching the principles of Laou-keun, with some difference of detail.

The teachings of these men however, were speculative, and they made no provision for practical religion. Dr. Edkins tells us, their followers "became alchemists, astrologers, and geomancers, or else they adopted the hermit life." It is not improbable that the new faith gathered round it the various forms of popular superstition, sorcery, and witchcraft, which had been growing up for ages, but were peremptorily frowned down by Confucius. All this however was very inadequate to supply the spiritual wants of a people not sunk to the lowest intellectual depths; and the popular religion had to cast about

for something more attractive by which to retain its hold on the masses. This presented itself, in the temples, the idols, the liturgies, and the captivating ritual of the faith recently introduced from India; and a counterpart of all this—but specially adapted to the more materialistic tendencies of the Chinese—was in course of time incongruously superadded to the older substructure of Taouism. The result in the present day, after so many ages of probation, is well described by Dr. Edkins thus:—

"Taouism, as it is popularly believed, is one of the most abject of all the religions the world has known. There is much in it that is so wretchedly mean, that the examination of it is quite dispiriting, and the reflection often occurs.—Can the soul of man sink so low as this?"

Buddhism arrived opportunely in China, about the beginning of the Christian era—a time of unwonted expectation—when the minds of thinking men were prepared for some spiritual development; and the Indian faith seeming to satisfy a felt want for the time, was received with comparative cordiality. Changes have taken place from age to age, in the institutions and formularies of this religion also. Images have been introduced, monasticism has been fostered, and much has been done to naturalize the system on its adopted soil. Recently it has been falling into a state of decadence; but during its lengthened career in China, it has always presented a more dignified bearing, than the native Taouist institution.

The treatment of these subjects, in their manifold aspects and details, in Dr. Edkins' new volume, introduces the reader into an arena of surpassing interest; and it is safe to say, that he has dealt with the religions of China on a more discriminating and philosophic method than is to be found elsewhere. To some minds it may appear, that a more logical arrangement of the different parts of the book is desirable. Excellent precedents however are not wanting for the free and easy method he has adopted. The spontaneous introduction of anecdotes and dialogues illustrative of his theme, form acceptable breathing points; and keep alive the feeling, that we are not reading the mere speculations of a theorist, but mature convictions of a scholar, who for many years has been brought into practical contact with the people of whom he is speaking.

The variety of features touched on may be judged by the following synopsis of the headings:—Temples—Conflict of religious parties—How the three national religions co-exist—Influence of Buddhism on the literature, philosophy, and social life—Notion of God—Morality—Sin and Redemption—Immortality and future judgment—Chinese opinion on Christianity—Roman Catholic Missions—Mohammedans, Jews, and Woo-wei Buddhists—Taiping insurrection—and a visit to a celebrated lama monastery.

The book is not controversial, and polemics are scarcely hinted at throughout. The dialogues occasionally introduced, between the Christian missionary and a heathen interlocutor, seem to be intended simply to exhibit some peculiar traits in the belief of the latter, and no attempt is made to push to an extreme the subtleties of theological controversy. The author is himself a devoted and consistent missionary, and it will surprise no one that he

treats his subject from the Christian standpoint.

"By their fruits shall ye know them" is a dictum handed down to us from the highest authority, and commends itself to the first-principles of common sense. Tried by this standard, we must pronounce the three national religions of China "wanting!"

Some brief remarks are made on Mohammedanism—numerically the largest of the heterodox sects in the empire. A short account is also given of the introduction of Christianity in its various forms, as Nestorian, Roman Catholic, Protestant, and that of the Taiping insurgents. The Jews are also spoken of in a few paragraphs.

For missionaries to the Chinese, this book is a *vade mecum*. For students of comparative religion, it is indispensable; and readers of every class cannot but derive instruction and entertainment from its perusal.

A. WYLIE.

Records of the General Conference of the Protestant Missionaries of China, held at Shanghai, May 10–24, 1877. Shanghai: Presbyterian Mission Press. 2878.

THIS is a book whose appearance has long been awaited with great interest, and which will be of permanent value to all missionary workers in this Empire. It embodies the best thoughts of many of the ablest men among us on the most important topics connected with missionary work, together with the discussions upon their essays, in which were brought out the various shades of opinion held by different persons, as well as the facts from different portions of our one great field which go to modify the views held and the statements made by the writers of the papers read before the Conference. The papers and the discussions, taken together, present an array of facts, of valuable information, and of the results of mature experience, that cannot fail to be of great aid to all who are engaged in promoting the Redeemer's kingdom in this land.

The volume will be read and reread with the keenest interest by those who were present at the Conference, to whom it will vividly bring up the scenes in which they mingled, the speeches to which they listened, and all the enjoyments of a period which must ever be numbered among the red-letter days of their life's calender. Those who were not privileged to be present will have in concise form the most valuable results of the Conference, from which they can draw help, from time to time, to the enhancement of their own usefulness.

It would be easy enough to find fault, and to pick flaws, in the book. It is suggested that a heavier and handsomer binding would have been appropriate, and that typographical errors are too frequent. But knowing, as we do, the vast amount of labor performed by the members of the Editorial Committee resident at Shanghai, and the circumstances of difficulty attending its performance, we are not at all disposed to magnify faults. On the contrary, we feel that the whole missionary body owes a debt of gratitude to

Rev. Drs. Yates and Nelson and Rev. Mr. Barrett, for their very kind and faithful labors, unselfishly and heartily bestowed, for the benefit of their brethren.

We cannot enter upon a review in detail of the various papers read, and the discussions upon them. To do such a work thoroughly a whole volume of the Recorder would be needed; and where so many subjects, all of them important, and most of them treated with great ability, are discussed, it would be invidious to single out a few of them for special notice. We can only say that from the opening sermon by Dr. Talmage, down to the Statistics and the Maps with which the volume closes, it is full of interest, and of suggestive facts, and is calculated to be every way helpful to the Protestant Missionaries of China. We hope that the careful reading of the volume will suggest many articles of value on important topics, which will by and by find their way into the columns of the Recorder.

The statistics show over 13,000 communicants. These probably represent a Protestant Christian community of over 40,000 souls in the Empire—including the children of Christian families, and the recognized "inquirers." This shows a great and encouraging advance.

The Maps, which were prepared by the Rev. L. W. Kip, of Amoy, constitute an exceedingly valuable addition to the work, and meet a long-felt want.

"*China's Millions.*" Edited by Rev. J. Hudson Taylor, M. R. C. S., F. R. G S. London: Morgan and Scott. 1875–6., 1877.

THESE two handsomely bound volumes have been handed us by the Rev. F. W. Baller of the China Inland Mission, in the furtherance of whose work the periodical is published. The volume for 1877 contains the photograph of the Conference, and an excellent map of China, beside a number of interesting wood cuts. These numerous illustrations of the manners and customs of the Chinese, greatly enhance the value of the paper for home readers.

The reading matter consists, in each volume, of editorials on topics relating to mission work, missionary addresses, extracts from diaries of the missionaries, statistics, letters, incidents of interest in connection with missions and short sketches, all of which add to our stock of information and go a long way to promote zeal in the work of converting the Chinese. "China for Christ" is the motto of the untiring editor, and he makes his magazine impress this motto upon his readers by every page. Should any of our readers desire either of these volumes, or to subscribe for the periodical, we understand a supply, will be kept on hand at the Presbyterian Mission Press, at $1.50 per vol for 1875–6. $1.00 for 1877, for missionaries, 50 cents additional for other parties, or the monthly parts can be obtained at 50 cents per annum.

The Thirty-first Annual Report of the Chinese Hospital at Shanghai, for the year 1877. Under the care of Dr. James Johnston. Shanghai: American Presbyterian Mission Press. MDCCCLXXVIII.

THIS Report informs us that 614 patients were under treatment in the wards, during 1877, and 14241 out-patients, all new cases, were prescribed for in the dispenary practice. The total attendance of out-patients was 40,064.

Dr. Johnston says "there can be no doubt that a slight wave of epidemic cholera passed through Shanghai during the past Summer and Autumn." 18 cases were admitted to the hospital of which 7 died. The usual "Statement of cases" List of subscriptions and Balance sheet follow.

Corean Primer, being lessons in Corean on all ordinary subjects, transliterated on the principles of the "Mandarin Primer" by the same Author. By Rev. John Ross, Newchwang. Shanghai: American Presbyterian Mission Press. MDCCCLXXVIII.

IN his introduction, Mr. Ross says, "the following lessons are intended to introduce to the Corean language those desirous to prepare for the official, mercantile and, chiefly, the Missionary intercourse with Corea, which cannot be of distant date." To our mind this "introduction" would lead to an easier acquaintance, had he prefaced each lesson with a vocabulary of the words used, as in the "Mandarin Primer." As it is, the student is left to his own investigations, to ascertain what Corean character is used for each word, a tedious business, and not likely to facilitate progress. We notice many words similar in pronunciation to the Chinese, from which, as Dr. Gutzlaff says, in his "Remarks on the Corean language," it may be inferred that the Corean is derived from the Chinese. Mr. Ross' syllabary contains 164 syllables. Dr. Gutzlaff reckoned them as 168, with fifteen consonants and elven vowels.

The book is neatly printed, the Corean characters being cut in wood and the romanized and translation are spaced out to suit each word. We understand the price of the books is $2.00

The Chinese Question Analyzed. By J. G. Kerr, M.D., twenty-three years a resident of China. Saw Francisco. 1877.

DR. KERR, so well and favorably known for many years as an eminent missionary physician at Canton, is now helping in a much needed service in behalf of the Chinese in California. It is a shame that the laws of the State of California and of the United States are not so executed as to give adequate protection to Chinese immigrants. Dr. Kerr shows that the white residents are the aggressors, and that the responsbility for threatened danger rests with them. He exposes the folly of the charges against the Chinese—especially the charge of being slaves; and shows that, legitimately, only criminals, paupers and

prostitutes can be excluded. He contends that the Chinese youth have a right to the benefit of the free schools, and that all have a right to protection from oppressive laws and taxation. It is wonderful that such plain propositions should be called in question by anybody.

History of the Mission of the Methodist Episcopal Church to the Chinese in California. 1877.

THE Mission, whose history is here briefly and concisely sketched, was commenced in 1868, by Rev. O. Gibson, D.D. Amid many trials and discouragements, the work has been faithfully prosecuted. The indirect results are summed up as follows:—1. A splendid property, worth $35,000. (This is the Mission House, 56 × 70 feet, three stories high above the basement, containing four fine school-rooms, an asylum department for Chinese women and girls, parsonage for the Superintendent, and rooms for the assistant missionary and teachers, beside the basement rooms, which are rented, and thus made a source of revenue to the Mission.) 2. A well established and popular school, with an average attendance of 80. 3. Hundreds of scholars, scattered all over America, and in China and Japan, who have been under the influence of this school for a longer or shorter time. 4. The confidence and respect of the Chinese in America, who generally recognize the Mission as one of their strongest friends and protectors. 5. A permanent preaching place in Chinatown proper, where the Gospel has been daily preached in the Chinese language for about five years. 6. Many thousands of Chinese in all parts of the country and in China, who have heard more or less of the Gospel in this chapel. 7. An asylum for helpless, enslaved Chinese women and girls, seventy-five of which class have already enjoyed its protection. Present number, 27. The direct results are 74 persons baptized and received into the church, 23 of whom were received during the past year. Of the whole number, 5 are now in China, one of whom is a licensed local preacher; and four are employed as assistant preachers in the Mission.

The work done in the salvation of Chinese women, by rescuing them from lives of prostitution, giving them a Christian education, and marrying them to respectable men, is briefly narrated by Mrs. Gibson. Twenty-three women have been legally married from the Asylum, which at present has twenty-seven inmates. Eighteen have been baptized.

Our former fellow-labours, Dr. and Mrs. Gibson are doing a grand work in a very difficult field. We hope that their trials will be less, and their successes greater, in days to come.

The China Review: November and December. 1877.

A WELL filled and very interesting number of a most excellent publication. We are glad that the readers of the Review are to have the benefit of Dr. Legge's lectures at Oxford on Imperial Confucianism. The first lecture bears the marks of the accurate scholarship for which its author is distinguished, and awakens a strong desire to possess the remaining lectures Mr. Chalmers continues his examination of the Rhymes of the Shi-king. His studies take a very wide range, and whatever he undertakes is well and thoroughly done. The groups of rhymes, according to the tones, occupying five pages, must be the result of much patient study, and unwearying industry. Although an unsympathetic reader undertaking to wade through these pages may feel himself to be undergoing the experience, of the unclean Spirit "walking through dry places, seeking rest and finding none," every student interested in Chinese rhymes will acknowledge himself to be under great obligation to Mr. Chalmers, for his painstaking work. The "Visit to the country of Gentlemen," "Brief sketches from the Life of K'ung Ming," and the "The Tang Kon Chi," are of a lighter nature, but all good of their kind. Chinese novels, however, in our opinion, are of a very poor kind. The "Geographical notes on the Province of Kiangsi," and the translation of the Children's Primer, are each valuable in their respective departments.

The Editor's work is done with his usual ability; and the only criticism we feel disposed to make at present is, that a little more of the "*suaviter in modo*" in treating the Term Question, and especially in treating writers whose opinions differ from his own, would not detract from the strength of his arguments, while it would add greatly to the grace and geniality of his reviews.